The American Missionary

REV. WILLIAM S. BEARD, *Managing Editor* E. H. HAMES, *Business Manager*

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UNDER FIRE

THE Church is again facing an era of criticism, this time more virulent than usual. One needs a memory only four years' long to recall the cry that arose on every hand amid the roar of cannon, "Christianity is a Failure." Common sense, however, soon reflected that a thing which had never been fairly tried could scarcely be said to have failed; so now men have turned from Christianity to its representative and declare that the Church is the real failure.

And one is hardly in a mood to pretend that she has given no ground for such condemnation. Two thousand years of her widespread, powerful organization, with popes, priests, preachers, teachers hurrying to and fro—two thousand years of preaching the Sermon on the Mount—and then Louvain and the cross-strewn fields of Flanders! How often has the Church fumbled the ball at the supreme crisis of the game! How often has she been selfish, greedy of power, sordid in motives, blind to the vision splendid!

Well, let us not forget that the one thing on earth which ought never to be content with itself is the Church. She is ceaselessly challenged by an advancing goal; she must ever live amid the chips, shavings, and scaffolding of unfinished tasks; she must lift her eyes to a Leader who requires in her nothing less than a flawless perfection like His own.

The only way in which the Church could have reached full success must have been by the choice of some lesser goal. Had the burden been lighter we might have borne it more easily, and had our standard been lower, we might have more nearly measured up to it. But what is our task? Nothing less than the transformation of human nature itself; going back along the hard trail and picking up the left-overs; giving a lift to the incompetents; fitting the unfit to survive; caging or keeping in leash the wild beasts of mankind; permeating society with a new spirit of honor and pity; publishing peace in a war-mad world where to strike back is as instinctive as to eat—in a word, to build the Kingdom of Heaven on earth and to build it out of the human natures of Tom, Dick and Harry. And the task is all the more appalling when we know that the builders themselves are not saints, but are just Toms and Dicks and Harrys slightly transformed.

You marvel that we have not done more? I marvel that we, with God, have done so much. We may have faltered but we have never failed, nor shall we, for

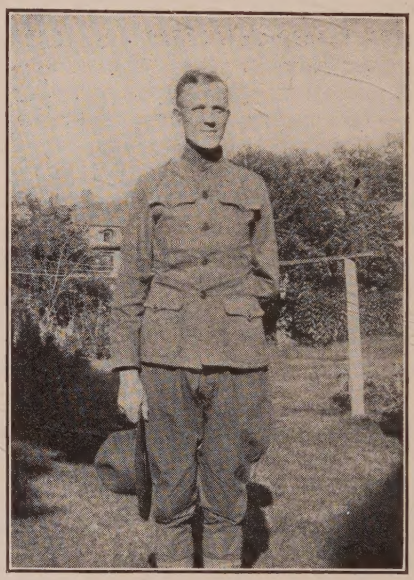
> O mine Enemy, the Maker is not done,
> But some day thou shalt see,
> And from the sight shalt run. —G. L. C.

THE PASTORS' SECTION

FROM PULPIT TO BARRACKS AND BACK AGAIN

By Rev. Alan M. Fairbank, Edgemont, S. D.

IT may seem a far cry between a half-drowned automobile and an olive-drab uniform, but there was in my case a close connection. To me, as to all normal-minded idealists, the horror of German frightfulness made continued living as a civilian, even in a frontier parish, intolerable. Against the judgment of some of my best friends I did not seek to become a "Y" man or a chaplain, but decided to join the small body of heretic ministers who temporarily laid aside the cloth and joined the ranks. Now, if I had been a conscientious objector, the army would undoubtedly have chased me to the uttermost parts of the earth and forced me into khaki; but since I wanted nothing so much as to get into the fight, I must perforce travel all over South Dakota, get stuck in the mid-dle of the Grand River, and by the sweat of my brow accomplish the goal of my spirit. The other day, when I saw four inconspicuous blue stripes on the sleeve of an Anzac and realized that each stripe meant a year of actual warfare, my one glittering silver stripe seemed a hollow mockery. But even six months at Camp Devens gave me an opportunity to observe and learn a number of things, and like the bad which is in all of us, my ideas must out. When the hurrahs and the shouting and the farewells had died away in Hartford, I found myself on a troop train with several hundred young men, not a single one of whom I knew. They realized that the foaming cup was soon to be conspicuously absent from their lives, and so several were making merry. The only casualty occurred when one drunken buddie smashed a pane of glass with his bare fist and incidentally opened an artery in his arm.



REV. ALAN M. FAIRBANK

The first day in Camp was never to be forgotten. We had temporarily become driven cattle, herded hither and yon, and receiving periodically a chance to eat and sleep. Night came, and the profanity and vulgarity of the crowd continued to assail the ears and oppress the mind. The minister, democratic as he may desire to be, deals in the main with clean-minded folks, and among the vulgar and low-minded there is still a tendency to soft-pedal when the preacher comes that way. So into my dozing moments

for many days I carried ringing through my imagination a confused memory of holy names taken in vain, and obscene phrases that poured forth in profusion from obscene minds. Perhaps my most vivid impression of my first days as a recruit was the overpowering impact of sin as it had hold of men, continually dragging them down. My corner of the barracks became the Monte Carlo of the company, and my blanket, much to my disgust, was used to deaden the noise of the dice, as the average American youth yielded to the fascination of throwing the bones by the hour. I see no great evil in games of cards, but I didn't touch a card in the army because I saw the havoc that it wrought. The Regular Army man in peace times, what is he? One who likes his bed and board and knows that in the army he need not worry about the future. He need not work very hard, and for excitement he can throw the dice and deal the cards. For the weaker intellect, poker and black jack and craps are but ways of spending money. For those who are a little keener than the rest, gambling is quite a profitable sport, an easy way of making a lot of money. Some of the professional gamblers regularly sent home checks for hundreds of dollars, and in one instance a soldier went on leave from Camp with $1,800 which he had gained in a few hours of lucky playing.

What can the church do to combat the old, old vices? A ban on cards will never stop gambling, and a crusade against the dance will not stop immorality. There are two forces that can best combat them. First, the force of public opinion, and second, the power of personal idealism. We are learning to draft enlightened public opinion into law, like the prohibition amendment. That is good, but the public opinion had to be there or the amendment would be void. What senseless, foolish ways has the church so often chosen to check evil, and what powerful forces it has at its command! When our ministers quit prating about superficial sins, and strike at the heart of the trouble; when they cease their tirades against certain kinds of amusements and begin a systematic statesmanlike crusade against the root evils, then will the devil begin to tremble. Nevertheless, in the final analysis the only adequate force to keep a strong man from evil ways is the power of an inner ideal, caught usually from the everflowing spirit of some dynamic leader. When there are he-men in the pulpit, there will be he-men in the pew.

How the earth shuddered when, on August 1, 1914, the endless gray columns of German troops started toward Belgium! But not until the masses went on and on until Paris itself seemed about to surrender did the tremendous power of German discipline sink into the consciousness of the world. We in America had long admired German thoroughness and German skill, but we had not been jealous of Germany. America was satisfied with herself. Give us our freedom, and Germany could have her discipline. Let her pursue her own way and we would pursue ours. Yet there were those in this country who were beginning to get worried about the lack of reverence and obedience among our boys and girls. We thought they were the best boys and girls in the world, but we felt that something was gone with the old Puritanism. We wouldn't go back to the rigidity and iron-handed rule of our grandfathers, but we did feel that something had left our national life with the spirit of obedience which had characterized the home of two generations ago; that something good had departed in the spirit of reverence which had formerly made sacred the family altar and the church of God.

Then came the war, and millions of our youth were drawn into a life absolutely new to them. The average American recruit rebelled against the

situation in which he found himself. The phrases, "The army has got you coming and going," and "You can't buck the game," were galling to his independent spirit. It was hard enough to keep his hands down from an itching nose when standing at attention. It would have been a blow to his pride to have been forced to obey the orders of non-coms and officers who were admittedly superior to him; but to have bulldozing, ignorant corporals bawl him out, swear at him, all but kick him around, and to have insolent young pups of officers just out of high school assume airs like kings or lords—this was almost intolerable. Just because he was in the ranks an ill-fitting suit was thrown at him, great heavy shoes were planted on his feet, and, perforce, he must salute and "sir" and bow and scrape before a man not half his equal who, because he belonged to a higher order, was dressed in tailor-made serge and wore leather puttees that shone resplendently in the sun. Yet, after all, when he had become accustomed to the army ways, when he knew the proper manner of entering and leaving the orderly room, of doing squads left, squads right, and to the rear march, he saw that all this discipline had accomplished certain very necessary results. Out of a mob had been made an army. The potentialities of all those fighting men had been pooled, and all of them together had learned to do what all of them as separate units could never have done.

I believe that out of the war will come to America a new spirit of obedience and reverence. The value of obedience and reverence in the training of a child will have fuller recognition. The Boy Scouts and Girl Scouts and kindred organizations have been working along these lines, but the war has given a mighty impetus to this aspect of their work. Time was when the gangs of boys ran wild, unhindered, save by occasional severe spankings, which merely made them more cautious. Their surplus energy was spent in street fights and clandestine expeditions into apple orchards.

The girls of the same age, instead of learning to act together in groups, spent their energy in silly attachments; instead of engaging in wholesome outdoor sport, they spent their spare time in foolish sentimentality and the reading of trashy love stories. The war has given great impetus to the Boy and Girl Scout organizations, and it has done away with the prejudice against the use of military ideas in clubs of boys and girls. Your unruly boy and mawkish, sentimental girl, whom you have in the Sunday School and the home, under the training of Scout Law become alert, wholesome, disciplined. Even the harsh rules of military courtesy, so distasteful to the ordinary grown-up recruit in the army, are pie and nuts to the boy and the girl, and train them in alertness, readiness to act quickly and effectively, and the ability to function as units in a group. The Boy Scout ideal does not throttle initiative, does not stifle freedom. It brings back to our youth that spirit of obedience and reverence which had seemingly gone, perhaps forever. We must not get away from democracy. The right of every man to choose for himself his faith, to govern all his own actions, and to plot out his own course in life, is, and we hope always will be, an American ideal. But let Congregationalism add to its freedom, disciplined, concerted action. The right to determine the cast of its own creed, and to choose its own minister need not interfere with a thorough-going co-ordination with the other churches of our order, nor with the other denominations in striving to accomplish those ends which are common to us all. Congregational churches need to get rid of the cumbersome, stupid, inhuman method of choosing ministers by having them candidate. If the Congregational churches would not use so much time and energy in choosing a new minister from among several candidates who can never show up to full advantage when preach-

ing to a critical audience, and would leave that important task mainly in the hands of a committee, then they would have more time and energy in prosecuting the ends of the Tercentenary program. Let not one denomination, but the whole church, choose its leaders, and let these leaders have free scope to plan a world-wide program of evangelism and social betterment. Then, in the execution of these plans let the church of God move like a mighty army and not like an undisciplined mob.

Our first captain was a well-meaning man. He was in charge of our company while it was being formed, and he worked hard at it, but he made a fizzle of his job. As nearly as I could figure out the cause of his failure, it lay in his impatient insistence on the correct carrying out of petty details, while at the same time the main ends for which the company was being formed were not clear-cut in his own mind, and naturally created a confused image in the minds of his lieutenants and non-coms. He just didn't have the capacity for leadership. Later he was supplanted by another captain. This man had the born talent for leadership. He saw things in the large, and yet kept marvelously accurate track of details. By close application he not only came to know the details of his particular job, but he also knew what was to be expected from each of his subordinates. In the orderly room, on horseback during a march, or facing his company at reveille or retreat, he was the captain.

The army was a great solvent. In it men's ideas changed, their outlook changed, sometimes their manner of life changed. On doffing the khaki many sought different jobs to the ones they had held before because they thought that in them they would find greater opportunity. The army served only to intensify my feeling that in the church more than in any other organization lies the hope of the world. The time has come for the call to ring out as never before, that our best young men, those born to leadership, those with the largest mental capacity, the greatest dynamic, the most winning personality, should enter the service of the church. Leaders in the church today are seeing as never before large visions and dreaming great dreams. There are only just so many potential leaders in the world. The overwhelming majority of potential leaders have been going into business, for business seemed to offer the biggest opportunity. The appeal was to individual initiative. Men of the biggest calibre sought to carve out huge fortunes by exploiting some of the tremendous natural resources of the United States. A small group of doughty idealists spilled into the ministry because their spiritual life was so strong it could not be bought by money. But all too few of the potential leaders for righteousness found their way into the pulpit. The day of the supremacy of individual initiative has passed. It has gone the way of the exclusively emphasized individual gospel. Today the center of the stage is occupied by mighty groups of men fighting for large issues. The great men of today are increasingly those who can sum up and stand for the feelings and ideas and purposes of some group of people, be it a Paderewski in Poland, a Gompers among American laboring men, or a Lenine among the Bolsheviki. In the titanic conflict for the reorganization of the world which is now upon us, idealistic leadership will be at a premium. A new age of the prophets has arisen. There are prophets today who are speaking soothing, pleasing words to those who are in power; there are prophets who would turn the world toward extreme socialistic and anarchistic theories. Always the true minister has had a greater influence than the world would acknowledge. But today the one who with prophetic mind listens to the Voice of God and tell to his age the word of truth, who preaches democracy that is free from graft, and socialism that is free from class selfishness, can have a place in the world's life second to none.

THE TERCENTENARY EVANGELISTIC CAMPAIGN

UNDER WAY

THE Congregational churches of the United States are taking the Evangelistic Campaign seriously and enthusiastically. The call to a fellowship of prayer has been given an answer which mightily reassures confidence that the program of evangelism is not a mere piece of man-made machinery.

The Easter Ingathering

Our churches are welcoming also the call to concentration upon an ingathering of members on or near Easter. Again, we urge all pastors to direct every effort toward that end. On the foundation of war experiences let there be a challenge to men to enlist under the standard of the Christ.

More important than the preaching is the individual work. Now is the time to make sure of interviewing every single prospective member of the church. Can we not make our motto "This one thing I do" from now until the Easter reception of members?

Behind all successful efforts must be earnest prayer. Is it too much to ask of the pastor that he should remember by name in prayer every day each person on his list of prospective members?

Preach for decision; come to grips with the individual for enlistment; lay hold on the power of God in prayer and results will be seen.

The Holy Week Mission

Plan to have Holy Week meetings April 13th to 19th. It is suggested that the topics in the Prayer Calendar be followed. The list is as follows:

Sunday, The spirit of yearning. Mt. 23:37. Read Isa. 55.
Monday, The spirit of service. Mt. 20:28. Read Mt. 20:17-28.
Tuesday, The spirit of self-denial . Phil. 3:8. Read Phil. 2:7-15.
Wednesday, The sacrifice of lov e. Jn. 12:3. Read Jn. 12:1-8.
Thursday, The full sacrifice. Lk. 22:20. Read Lk. 22:7-20.
Friday, Triumphant forgiveness. Lk. 23:34. Read Lk. 23:27-46.
Saturday, Resurrection power. Phil. 3:10. Read II. Cor. 4:7-18.

If the church has not previously adopted a plan of action in evangelism, let the adoption of such a program be one of the fruits of quickened spiritual life of the church at this time. See the pamphlet "A Program of Evangelism."

The Long Look

For years the denomination has had a Commission on Evangelism which has rendered valuable service. The meeting of the Council in 1917 authorized the calling of a Secretary of Evangelism. Pursuant to that action the Commission on Evangelism selected as such Secretary, Rev. Frederick L. Fagley, Executive Secretary of the Federation of Churches of Cincinnati. Through the co-operation of the Tercentenary Committee on Evangelism Mr. Fagley begins his services on April 1st, with his office at 287 Fourth Avenue, New York City. This means that in the movement for more aggressive evangelistic work the denomination is taking a long look ahead. Not the least of the objects sought by the Tercentenary Evangelistic Campaign is to aid in giving this new department a good start.

The PILGRIM MEMORIAL FUND

THE PROGRESS *of the* PILGRIM MEMORIAL FUND

By Herman F. Swartz, D. D.

THE month of February was devoted to gathering up the ends in the canvass of Minnesota. In addition to the work in Minnesota, we had a week in Kansas City, with a substantial response, and work is also being done in New Hampshire.

By the time this issue of THE AMERICAN MISSIONARY is in the hands of the readers, the campaign in Vermont will be well under way. A highly able commission of forty men and women, with Mr. Frank H. Brooks as chairman, has been constituted to give general direction to the work. The field staff is under the leadership of Rev. Frank W. Hodgdon, with whom are associated Rev. Herbert J. Hinman, Rev. John O. Haarvig, Dr. Thomas Sims and Rev. E. P. Treat.

On February 18th, Colorado called a preliminary meeting to confer with the Executive Secretary with regard to the organization of the state and to determine the time of the canvass. Mr. William E. Sweet, of Denver, was unanimously elected chairman of the Commission and Superintendent William J. Minchin was appointed secretary. The months of June and July were selected for the field work.

In many quarters the first suggestion is that the canvass at this time be postponed in the thought that a later date may be more favorable. Among the hundreds of churches which have already contributed, there are probably not over a dozen where the character of the contributions has not ultimately revealed that the object itself is so important and pressing that the appeal at this time has proven timely and acceptable.

May we, therefore, earnestly request our friends to recognize that NOW is the acceptable time and that any contrary proposition must bear the burden of proof.

The form of contract for Conditional Gifts is now ready and the Corporation, acting in behalf of The Pilgrim Memorial Fund, has authorized its president and treasurer to issue such contracts on terms which are advantageous to the donors, and yet which will yield on the average very substantial returns to the Fund.

A number of Conditional Gifts have already been tendered, one of them in the amount of $10,000. This form of giving has appealed especially to donors who desire to anticipate their bequests in disposing of their estates, and who at the same time need their income.

There is a Congregationalist in Missouri who is considering a Conditional Gift of not less than $25,000, in which he is thinking of naming his pastor and a former pastor as beneficiaries. We will venture to commend this thoughtful course to other men and women who have a warm place in their heart, not only for the ministry as a whole, but for some particular minister. A Conditional Gift can be made to serve an individual minister and his wife throughout their lives, and when their needs are ended can continue a similar good service for other ministers.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Easter spells not only the hope of the individual heart but of the whole church rising into newness of life.

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Look in this section for the third installment of the series by Dr. Potter. It bears the title "The Allies."

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Has your church held a "Reconstruction Rally?" Write to The Woman's Home Missionary Federation for information.

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The article on "Americanization" by Superintendent Soule in this issue should be read, and more than once, by all who are tackling the mighty problem which is represented in this title.

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May we remind our readers again that Americanization will be the theme of home mission study for next season. This Society will issue appropriate literature and probably a new illustrated lecture.

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Begin now to plan to have a delegation of your young women attend some one of the home missionary summer conferences. Raise a fund and send those who are the natural leaders among the young people.

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For perhaps two weeks more Rev. A. J. Benedict from the Arizona field who is now in the East is available for appointments. Rev. James F. Walker, of Collbran, Colorado, will spend six weeks in the East immediately following Easter. Both have fascinating stories to recite. Appointments may be made at the New York office.

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Hardly a week passes that gifts are not received toward the automobile fund. It is too early as yet to report on the result of the drive in the March number of THE AMERICAN MISSIONARY, but we anticipate that friends will rally to help motorize the service. A score of fields are calling for the Ford to help solve the problem of the big parish.

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Miss Miriam L. Woodberry, the Secretary of the Woman's Department, is making another extended tour to the Pacific Coast. Mr. Moore, the Secretary of Missions, has been absent from the office for some time on a visit to the West and Southwest, while Mr. Beard has been making a tour of Connecticut in the interests of the Society.

AMERICANIZATION

By Rev. Sherrod Soule, Hartford, Conn.

EZEKIEL 47:22. "For an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel."

THIS is an aftermath of this awful war. There is every reason to believe that we are going to make a more suburb failure in the essay than we did with Reconstruction after the Civil War. There is a hurry and hysteria in the movement that augurs more evil than hyphenated Americanism. The dogmatism of its devotees is directly proportioned to their ignorance of its purpose or methods of accomplishment. Minute men by the million are getting down their bell-muzzled blunderbusses (not rifles) and loading them up with shingle nails and salt and are starting out to shoot up the alien crowd. Bullying and baiting the ignorant foreigners is going to be great fun for us loyal Americans. In place of sporadic alien apathy or antipathy toward Americans, we are going to have solid, serried American antagonism toward all aliens. I am not mad, most noble readers, but I am speaking words of soberness and truth. I am not saying there is no need for Americanzation. God forbid! So great is the need that my soul cries out against the movement being bungled and baffled.

I am American born, bearing a lineage and unchanged name from one who was on the passenger list of the Mayflower, whose mooring in the port of Plymouth three hundred years ago we are in preparation of celebrating. Many of you have obtained this Pilgrim freedom with a great price, but I was Pilgrim born. Also with ancestors in the War for Independence, a father, a volunteer in the Civil War who gave his life thereby, and an enlisted son in this war, I claim I belong to loyal American stock and sentiment, but this is no proof whatever that I am one hundred per cent American.

But because of a long, large and loyal love for America, I raise a protest against this mechanical movement called Americanism, as in many, if not most part, it savors of Prussianism, simply changing the spelling and pronunciation but retaining the scheme and the spirit.

Now do not mistake me, I pray.

The United States sorely needs a stronger national unity of the right sort. "United we stand but divided we fall," not only in war but in the piping times of peace. The present difficulty and danger is that we will all be sprinting for the goal of Americanism without knowing what it is or where it is. We are assuming the authority of master workmen in Americanization without serving the slightest term of apprenticeship or even the preparation of a correspondence course.

Allow me to give you two illustrations of the modern status of the Americanization movement. The first is an excerpt from the excellent and recent inaugural address of Governor Holcomb of Connecticut, a man whose personal acquaintance I prize and of his official position and record I am justly proud:

"The prosecution of this war has . . . revealed among us an element alien not only in birth but in speech and sentiment. At the moment when the United States most needed a united, coherent people . . . we discovered unassimilated groups of individuals possessing neither American citizenship nor familiarity with American aims. The existence of these groups . . . served to enlarge the draft quotas . . . and unjustly burdened the citizen class of registrants because a very large percentage of the alien class of registrants claimed exemption on the ground of alienage. This emphasized the unwisdom of our

neglect in the past to educate and absorb the immigrant into our body politic. That he is capable of such absorption is obvious to anyone who glances over the casualty list and notes the foreign extraction of many of our finest citizen soldiers. Industrially this unabsorbed alien class constitutes a menace. Radical agitators, whose mission is to destroy rather than to build up, cannot make headway among persons imbued with an intelligent understanding of the history and purposes of the United States. It is among this ignorant and unassimilated class that Bolshevism makes progress."

The other illustration is a quotation from the last public statement of the late Colonel Roosevelt. It was read at a public gathering under the auspices of the American Defense Society because the author was too ill to be present in person. I vie with any in my admiration for Mr. Roosevelt. He sets forth clearly the duty of treating all aliens on a basis of equality and protests against any discrimination against the immigrant because of creed or birthplace. Then follows these words:

"If he tries to keep segrated with men of his own origin and separated from the rest of America, then he is not doing his part as an American."

These statements at first blush seem sound and sensible, though I wish that between the lines I could have detected more clearly the sympathetic spirit, the patient persevering purpose and the note of human brotherhood.

The chief out about these two statements is that the inferences are not justified by a broad induction of facts and the individual and exceptional cases are suggested as being emphatic and prevailing. This will come up for fuller treatment later, but in passing let me say that in a way it suggests a "*sub jugum*" process—a round up of the non-naturalized foreigners by national police.

It is the launching of an every-alien drive. It assumes that the Yankee born is American *per se* and par excellence. It seems likely that many commonwealths are going to adopt Americanization departments, lacking uniformity of methods, conceited and jealous of states rights, and the foreigner when persecuted in one city may flee to another.

Already in some large industrial communities, some well-intentioned but hardly far-discerning persons are getting up some patronizing pink-tea sort of entertainments and putting out the sign, "Foreigners Welcome," as an aid to Americanization. In vain is the net spread in the sight of any bird.

A day or two since I saw a letter from a woman of social position, wife of a prominent professional man, a graduate of one of our distinguished woman's colleges, in which she gleefully announced that she was to act as chaperone at an assembly of mixed alien and American constituency arranged for the object of Americanization. She looked forward to her experience with the same zest she would have for "slumming." I assert without qualification that "after the ball is over," she will be "not at home" if one of the foreigners calls upon her, will look far from pleasant if she should find one in her pew at church some Sunday morning, and if she meets one on the street, believe me, she will have an attack of momentary myopia.

This sort of artificial, forced, hothouse method of amalgamation will turn out a few snobs and an equal number of sycophants, but not a single genuine American.

Is there any clear, complete understanding of what an American is or should be? Who can give a complete, concise definition of the same? I conducted a verbal questionnaire, and I give you some of the results. The most prevalent idea as to what an American consisteth of is a person born in the United States of a long line of Anglo-Saxon ancestry; geographical and racial, simply this and

nothing more. Others add ability to read and write in the English tongue; educational. Others affirm that the earmarks of an American is one who always votes the straight regular Republican ticket, at least spurns socialism; political. Some say a simonpure American must be a Protestant, and special grace requires a Congregationalist; ecclesiastical.

Somehow there is something incongruous in this free and independent America in finding people lending subserviency of intellect and conscience to a sole and single individual residing in self-imposed and secluded retirement in Italy. Still we do not feel that we are justified in starting a Protestant St. Bartholomew Massacre.

Some captains of industry claim that Americans bearing the hallmark are such as will work ten hours a day, not strike, and abhor labor unions.

Standard of living is sometimes made a norm. It is anti-American to dwell in slums or congested districts, do dirty work and beget a raft of children. Let the alien become American and reside on the airy, spacious avenues, or do desk work and dwell in apartments and have only one child at the outside. There is such truth in this irony that it is tragedy.

But leaving aside this characterization, which is much more than mere quibble, I ask myself if there is some strong, simple statement of what "Americanism" really is. If we can get this *pou sto,* we can possibly get some idea as to the purpose and process of Americanization.

God of old (i. e. one hundred forty and three years ago) spoke unto the fathers in these words:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

That is Americanism, whole Americanism and nothing but Americanism.

Here we stand on holy ground.

From this same inspired (I abate not the word) document we learn the art of "Americanization." "And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our *lives,* our *fortunes* and our *sacred honor.*" Who can endure the searching glare of this White Throne?

This sets forth a national spirit which combines service and reverence. *It predicts a national consciousness which owns obligations* and a willingness to put something into politics instead of getting something out of politics.

The hardest chore I fear will be to Americanize our native Americans. The average native American is provincial, self-interested, conceited as to his race, caste, and chronically conservative as to any change affecting his established business, his personal comfort or social position, ignorant of the immigrant and assumes he is a patriot if he is successful in business. He defines Americanism as nativism.

The common cry is, and Mr. Roosevelt shared in its echo, that the immigrant wishes to live apart in insulated districts and deliberately and diabolically desires a low standard of living. Absolutely false. The alien lives in the slums only because of the economic necessity or social pressure. Almost daily I hear the wail of the Yankee that the foreigners are coming into the street or neighborhood or on the adjoining farms. Rarely do I detect the tone of delight that the foreigners "are rising." The evolution of any city reveals the retreat of the native stock full of resentment. The alleged American keeps moving, finding refuge in restricted districts and buying up on all sides of his prop-

erty holdings so as to protect himself from these foreigners. He takes his children out of the public schools and places them in private institutions, paying for the privilege of keeping them separate from the offspring of aliens. These persons, forsooth, are the ones who clamorously claim that they are one hundred per cent plus American, and charge the foreigner with the deep and fond desire of flocking by himself in congested squalor.

The average alleged American yearns for the Americanization of the alien apart from any association with him which method is, after all, the only one genuinely vital and valuable. He would cure alienism purely by absent treatment. We are all s nners together.

The street on which I reside is by no means fashionable, but it is respectable. Six ministers representing the same number of denominations abide thereon. A few years since a family moved in not many doors from my own. The numerous progeny proved it to be other than American and the speech of the parents revealed broken English. In short, the race was Italian, and the calling was that of the tailor.

Did we American Christians extend the glad hand? Did we feel any anxiety lest the family feel lonesome? Rather we frothed and fumed with feelings of a different sort. We declared a boycott, business-wise. Our children were warned to keep away lest they "catch something." But in spite of pride and prejudice on our part the family has won its place as being interesting, industrious and eminently respectable. The children behave so well that they are a reproach to the results of some of us American parents. Even sociability beyond that of street greeting has ensued. Christmas season greetings take on substantial form and are reciprocal. Fruits of the garden furnish pleasure to native palates, and if I wanted a personal favor, the first and surest neighbor I would go to on the street would be this alien from sunny southern Italy. The family has been transformed in dress and demeanor. We have done a good job in Americanization in spite of ourselves. The irony of the situation is that recently the father came to me with the message that he feared he must move away because some American youth farther down the street were ill-treating and having a bad influence over his children. It was the unvarnished truth we are sorry to be obliged to say.

(*Concluded in the May Number*)

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MISSIONS: THE MOBILIZING OF THE CHURCH MILITANT

III. OUR ALLIES

By Rockwell Harmon Potter, D. D., Hartford, Conn.

THE war was not won by any nation alone. It could not be won save by nations that served and fought together. England did not win it alone; France did not win it alone; Italy did not win it alone; the United States did not win it alone. No one of us did win it alone. No one of us could win it alone. Together we could win it; together we did win it. Herein is a mighty parable and a mighty prophecy for the nations and for the whole world.

Herein also is a parable for the church. The great objectives for the Kingdom of God will not be won—they cannot be won because they ought not to be won—by any one church, by any one body of churches, by any national group of denominations of churches serving, working, fighting alone. "Together" was the great word of the army, was the

watchword of victory. When the allied armies reached the point where they could pronounce this watchword, and put the sword of supreme command into the single hand of Marshal Foch, then the watchword of the allied armies became the password of victory. Not until the church achieves a like unity of control through a like willingness and eagerness and unity of spirit, will the work of the church in the world have the sure promise of gaining its mighty purposes and achieving its supreme objective, which is the establishment of the Kingdom of God in the earth.

This is a great achievement to be accomplished before we can attain our ends. When one reviews the vast complexity of the church that is in all the world, its manifold and intricate and tangled relationships with national customs and tempers and life; when one reviews the strangely mixed strains of history that lie back of each separated segment of the church universal; when one remembers the interweaving with the texture of the church's thought and work of alien elements gathered up out of age-long and far-past pagan practices and ideas and passions; when one remembers the grave and evil mistakes that have characterized great areas of the past history of the church, one might well despair of ever achieving, even as an ideal for the mind and heart, the comprehension of the church universal into anything like a unity of spirit and purpose, or anything like a unity of direction and effort. But on the other hand, when one remembers that the task of the church is nothing less than the purging of the world of its age-long iniquities, the organization of the world in the sum total of its life in accordance with the principles of the Man of Nazareth, and of so bringing it into conformity to the total purpose of God for all humanity; when one remembers that the task of the church is not the task of any one decade or generation or century, but a task that runs with the march of God's purpose through ages and epochs, that it overarches and overreaches all human structures in the field of society, all economic systems, all political organizations, all forms of institutional life—then in relation to the task that is to be achieved, the attainment of unity in the achieving of it seems not too great a price to pay. At least the mind and heart may recognize the ideal method in relation to the ideal of the task to be done and the goal to be achieved. The vastness of the one is proportioned to the vastness of the other.

Now this is the first thing that we have to do: to think of ourselves as the allies of all Christians in all the world. It was after the armies had learned to think of each other as allies through weeks and months of common service under divided control that they were able to realize a unity of control that sacrificed no worthy thing, and that enabled them together to achieve their great task. In the matter of church unity likewise, the first thing to achieve is the thought of it. We must learn to think of one another as allies, to recognize in each other's witness to the truth and service for the common good those elements which are common to us all. And if we set this resolutely as our task it will not be a thing impossible. The Puritan will be able to discover in his neighbor who owes allegiance to the Church of Rome, Christian values which are their common possession. He will be able to find even in the ancient Greek Church some things of the Spirit in which he and his far-separated brother are at one. Let him dwell upon these things and seek always to find points of agreement and if not of agreement, then at least of sympathy. So let the Puritan cultivate the Catholic mind, so let him claim his heritage in all the great achievements of the church in every age and every land; so let him confess with the penitence of a sincere sympathy the

sins of the church in every land and in every time, and pray that he may find himself in communion with the heart of the church universal.

Let the Christian seek in larger measure to realize this catholicity of the Christian mind in relation to those parts of the church that are most akin to his own. Particularly, let us as Puritan Christians cultivate a catholic way of thinking about our fellow Christians whose type of worship and service bears with our own the character that was marked by the Reformation. Let us always think of our fellow Christians of the Presbyterian, the Lutheran, Episcopal, Methodist, Baptist and Quaker churches as brethren with us, not only in the common brotherhood of humanity, but also in the comradeship of free Christians who have direct access to the grace of God and who are commissioned directly by Him for their common service. These are our allies. Let us never permit ourselves to think of them as our foes. Let us cultivate the catholic temper and spirit in all our speech concerning them, in all our attitudes toward them. We have no right to affirm our belief in the church Catholic unless we are ready to bring to our declared faith this practical evidence.

Most especially is it important that in the communities where we live and serve we shall cultivate this way of thinking of our fellow Christians who are living and serving with us. Let us think of them always as our allies, our comrades in service. Their conceptions of Christian truth may differ very much from ours; their ideas of Christian service may differ at many points from ours. We may think that their characteristic ideas about Christianity are sadly warped and twisted, that ofttimes their emphasis in matter of conduct is sadly misplaced. Let us remember that they probably hold similar notions concerning ourselves; that argument and denunciation will never convince them that they are wrong and we are right; that a Christian spirit of fellowship and co-operation may convince them in time that they are wrong and we are right. That same Christian spirit of sympathy and co-operation may possibly reveal to us certain points at which they are right and we are wrong. Being guided by that spirit we shall together grow into the truth in matters of thought and into the right in matters of practice.

The most important thing to do then, the first thing to do, is to learn to think and to feel in a catholic way about other Christian folk. Without this no progress is possible; without this we not only shall make no progress, but it is probable that we shall grow less Christian in our own life and thought, if we fail to take the catholic attitude which is the ideal of the Christian's faith. And let us remember here that the fact that other Christians do not think of us in a catholic way offers no excuse to us for failing to fulfill our duty in our thought of them. A sectarian spirit on their part is no justification for a sectarian spirit on ours.

If we thus strive to achieve the catholic spirit in Christian thought and feeling, it will then be natural for us to achieve the catholic spirit in acts and deeds. We shall ever seek the largest possible measure of co-operation with our fellow Christians. In local fields this will mean every effort toward federated action of the churches in all matters that are of common concern. It will often mean the federation or merger of particular churches, sometimes within denominational fellowship and sometimes crossing over the lines of denominational fellowship, which happily we recognize to be lines now and not fences. This will mean increasing, whole-hearted, adventurous sharing of common tasks in wider fields, such as federations of denominational bodies within districts and states, and co-operation of denominational agencies, as for instance, in the Foreign Mission Council and the

Home Missions Council. It will mean agreement upon the recognition of spheres of influence in the pushing of missionary enterprise in our own country, as it increasingly means such recognition in foreign countries. This will involve increasing devotion to our missionary tasks, for they will make a more genuinely Christian appeal and they will throw upon us our responsibility for the Christian cause.

Our soldiers on the western front were given definite parts of the line to hold. They proved better soldiers because they recognized the responsibility that was upon them for those parts of the line where they were stationed and knew that if they failed heavier burdens, and indeed grievous perils, would be thrown upon their allies, the French, at the right of them, and their allies, the English, at the left of them. Through the development of co-operating agencies, each group of churches in this country will learn to think of itself as holding part of that far-flung line that runs through every village and over every countryside and through the streets of every city—the line that marks the progress of the Kingdom of our Lord in His conquest of the common life. We shall recognize our fellow Christians, all of them, as our allies. We shall prove better soldiers for the knowledge that if we fail we throw heavier burdens, and perhaps involve in deadly perils, these our brethren on the right hand and on the left. We must not fail.

If we are thus really loyal to our professed belief in the "Holy Catholic Church," loyal in our thinking and loyal in our doing, we shall prepare the way for those who come after us, whose task it will be, and whose blessed privilege it will be, to achieve in the Church of Christ a unity of action and a unity of control that shall atone for centuries of separation and diversity that has often been shamefully and unworthily hostile, and make the Catholic church of the future in realization what the Catholic church of the past was only in name and form—the free fellowship of free Christians, achieving in the world the liberty and the brotherhood of the Kingdom of our Lord.

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AN ILLUSTRATION THAT POINTS A MORAL AND ADORNS A TALE

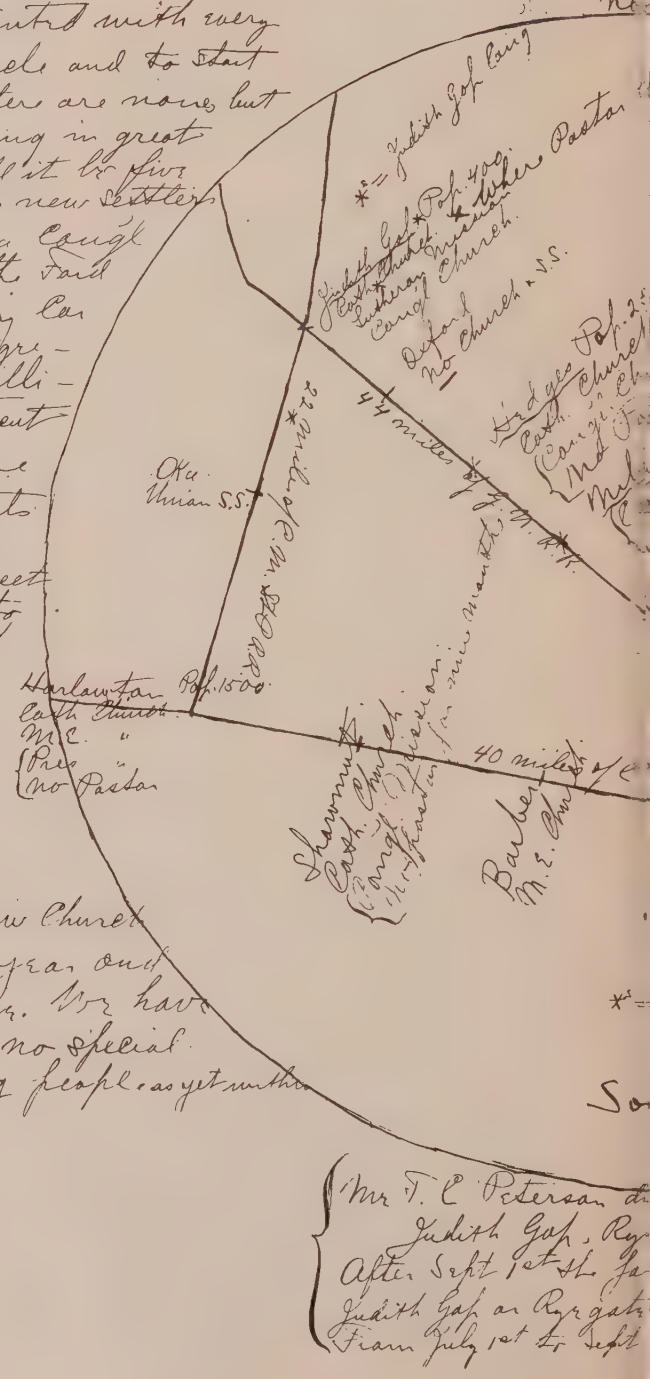
(EDITOR'S NOTE.—Our readers cannot fail to be interested in the following brief account of the tremendous field in Montana, the vastness of which will be seen by glancing at the map which appears elsewhere in this issue, and which is cared for by Rev. Telef C. Petersen. It will be evident that these distances could not be compassed by any pastor without the aid of an automobile.)

JUDITH GAP, one of the important towns of this parish, is the natural center of a great farming district located near a crossing of the Milwaukee and Great Northern Railways. The town has become a division point on the Great Northern, and twenty families are seeking to make it their home. In ten years the town has grown from absolutely nothing to a place with five hundred inhabitants, with a high school and two churches—Catholic and Congregational. The stockmen began to run cattle here about 1879, and homesteaders began regular farming almost thirty years later. There is now a family for every square mile of territory. The people have come from every state in the Union and represent the best of the nation's farming life. Their only regret is that organized Christianity has been so long in reaching them.

In 1915 marked improvements began to be noticeable and hopes were entertained for better church facilities. But 1916 and 1917 were

A Typical Congl. Home Missiona

Mr. Peterson has an ambition to become acquainted with every one within this circle and to start Missions where there are none but Settlers are coming in great numbers. Will it be five years before these new settlers may even meet a Congl Minister with the said Home Missionary Car given by the Congregationalists of Willimantic, Connecticut and one or more Student Assistants an effort will be put forth to meet all and preach to all the Gospel of the Kingdom



We need 4 new Church buildings this year and one parsonage by. We have no libraries; no special work for young people as yet within this circle.

Mr. T. C. Peterson d
Judith Gap, Ry
After Sept 1st St. Pa
Judith Gap or Ryegate
From July 1st to Sept

reich in Montana

East and North of Judith Gap there are 20000 sq miles between G.N.R. and C.M.St.P.R. where settler are coming in great numbers The Railways are from 75 to 150 miles apart and half way between these two Railways there is now being built a new Railway from Glendive to Lewiston about 250 miles long. This means new cities and at least thousands of new farmers. Are we Congregationalists going to do our share in bringing the Gospel to these sons and daughters of the Middle West and far East??

summer.

Thiemon Pastor

Rosalia Congl. Mission No Pastor

Foelfer Pres Church No Pastor

Franklin Congl Mission

Vorbis no Church

Clayton No Church

Congl. Churches at Hedges; Nihil; Rothemay & Rosalia became Pastorates in April, 1918 when Rev J R Whitcarnchey resigned

Congl Churches at Judith Gap, Ryegate and Franklin with their respective Missions are ministered to by Mr. J. C. Peterson with only one service at Judith Gap and Ryegate and Franklin each Lords Day. The outstations are ministered to on Mon Tues and Wed. evenings.

It may be seen that two pastors have tried to minister to about 3000 people living in an area of 3000 sq miles.

Since 1910, 100 000 settlers have settled in Montana and most of them have never seen a Congl Minister and only a very few ever heard one. We will most likely have 100 000 more before 1921. Will there be any Congl Ministers in that campaign?

Bangasine No Church

Congl. Mission

11 x 8

is Franklin between and Franklin will live either at children's education.

Pastor's family will live 10 miles East of Judith Gap.

years of small crops, consuming savings and increasing farm mortgages. It was hoped that 1918 might be sufficiently prosperous to cancel the debts and secure a surplus of money with which to build better homes as well as schools and churches. However, the call for more soldiers and food from the western battle front created in the people an all-absorbing purpose to win the war and feed our allies. Unnecessary building operations ceased, luxuries were forgotten, war rations were gladly submitted to, men enlisted in the army and navy and the church became a patriotic center. This district alone produced nearly a million bushels of wheat. Those who had small crops became bankrupt, those with average crops came out even, while those who had good crops made some money. The year will be remembered as a non-Sabbatical year. Men, women and children worked to win the war by feeding our allies, and very few enjoyed a day of rest in nine months.

Owing to the war and influenza the church membership has grown smaller and the treasury has been depleted to a great extent. Some of those who contributed to the work with money and influence are now beneath the sod. The people are willing and anxious to do all in their power toward erecting a church and parsonage, but their ability to give at the present time is limited.

It was, of course, impossible for Mr. Peterson to attempt to cover this parish without an automobile in spite of his ability as a pedestrian. The need of the field was therefore presented to the people of the First Congregational Church of Willimantic, Connecticut, and the generous response to the appeal enabled a car to be immediately purchased. Its value cannot be estimated.

THE UPKEEP OF THE MISSIONARY FORD

ONE home missionary owner of a Ford car tried to solve the problem of the expense by raising rye, with the intention of selling it and converting the proceeds into gasoline. The rye crop, however, came to an untimely end, and if any other experiments of a similar nature have been tried, no word of them has reached the Society. But we do have the following budget of expenses incurred in keeping one Ford in commission and it is given herewith for the benefit of any interested readers:

3	New Outer Casings	$25.00 each	$75.00
3	New Inner Tubes	3.00 each	9.00
6	New Brake Bands	1.50 each	9.00
	New Piston Rings		5.75
	Gasoline	.40 per gallon	

The pastor worked for two days at the garage helping to install the new piston rings, thus reducing that expense from $15 to $5.75. The minister-chauffeur-mechanic also made negligible the cost of repairing the emergency brakes. There is no doubt that the upkeep of the automobile entails greater sacrifice on the missionary and his family than did the horses which it has replaced, but these sacrifices are cheerfully made because of the much greater service it enables the missionary worker to render to his people. We wonder if our readers will not agree with the statement made by one dweller in a frontier parsonage, "I think the Ford ought to have a salary, too."

THE NIGHT WATCH

By Rev. Frank E. Henry, Glasgow, Mont.

"We know not when the Lord cometh, whether at even, or at midnight, or at the cock crowing or in the morning."

IT is the second watch of the night. The time piece on my wrist points to twelve. I am facing the mirror and a stranger is looking back at me. He is robed all in white even to the hair of his head. His face likewise is masked in white, for we are fighting the invisible Hun of the microscopic world, the "flu."

The demons of darkness are abroad, so the sentinels of the night are alert. We are keeping guard over the Red Cross nurses, our blessed "Battalion of Death," who are sleeping from exhaustion. We seek the enemy who creeps through the shadows and seizes his victim unawares.

On my left lies a young Viking named Sigert, blond of beard, which is now some days old. He has fought for a fortnight with all the strength of his twenty-six years and his one hundred and eighty pounds. His foe has conquered many thousands in camp and home and hospital. Even now he is in the valley of decision. This night will tell. So we work and pray, that when the faithful brother, Eric, returns in the morning we shall have good news for him. He has gone exhausted to his first night's sleep in two long weeks of care and anxiety. In another two, we trust they can go together back over the line to their Canadian homestead, there to do their best to feed the fighting men abroad.

At my right lies a lad of fifteen. He, too, is from the country. His mother is sick in the room below, but Oscar is now out of danger. He tells me his father was born near Vienna and that a cousin was a sea fighter on one of Austria's ill-starred ships. They have had no word since America entered the war.

Across the hall a mother sleeps, with her two children near. Her husband is miles away on the farm. She was up and dressed today—will be able to go home to the reservation in a day or two. The oldest child reminded me of a ride they had given me last summer when my Ford broke down and I was afoot.

We are on the attic floor which has sloping ceilings and multiplied stairways. Below us others keep vigils. A white-faced girl, still in her 'teens, is fighting a losing battle. Her slender strength seems too feeble to beat back the night marauder —the Hun that fights women and children as well as men. The night nurse, scarcely older than her patient, and just out of training, is standing guard, weary-eyed from overwork. Another male nurse, who is also filling the gap in the Red Cross ranks, is taking command, for the doctor is a hundred miles away on this far-flung battle line. Half our physicians are in France. So on the edge of grim surrender to death, with the ominous sound from her trembling throat that equals in fearfulness the cannon's roar, we wait as he works. He came to work as America came to France, or rather, as the Russian legion came to the western front, for he has lost his own fight. His young wife is sleeping "outside the city wall," and his two little ones are in his mother's care in the other hospital near. Through the night he is fighting for the life of this bride-to-be of another, who is standing hopeless and helpless at the door. Her married sister has been coming these three weeks, every now and then, from the homestead fifty miles away by rail and fifty by road. Tonight the sick girl could only ask: "How are the folks?"

"She's always worried about them," the sister told us, and afterward I made inquiries concerning

her. This is her story, and she is as brave a little soldier as any woman in France.

Again the crops had been burnt up on this North Montana ranch and the aged parents had only this bit of a girl at home. To aid them, she went to work where she could make the highest wages possible. At first she was employed, with several of her girl friends, at a big hay camp on the narrow strip of irrigated land along the Milk River. All the young men were off to war, and being a good horsewoman she could handle the big teams as well as a man.

Hay time passed. She sought a winter job to keep the wolf from the door. The only light work with high wages was in the railroad shops at the new town of Bowdoin, where a former pastor of our Malta church has established a mission. Here Katherine, with others of her sex, found work, "wiping engines," again taking the place of the soldier at the front.

But typhoid pneumonia attacked her as it did her five companions, and then the influenza, miscalled Spanish, for it certainly is German. In her delirium today she called out, "Won't you help me with this pail of water? It is so heavy." And again she said, "Nurse says I must not dance any more." We are fearful that the nurse spoke truly.

Across the hall from this white chamber where the white wings are hovering, lie two neighbor women, convalescing. As I passed through their room to my attic floor—this emergency hospital is only a large residence made over—one of them laughed to see me shrouded from head to heel. As she looked at the gauze head covering knotted at my neck and hanging on my shoulders, she said, "You look like the picture of Washington." Some one replied, "Well, then we shall have to call the young man nurse Lafayette." So we two in colonial headgear feel quite distinguished. Lafayette is well named, for he is the hero who is burying his own sorrows in unselfish service.

The hours pass. The night grows cold. I must find extra bedding for my patients. Some blankets are discovered on the first floor. Ice bags and hot water bottles are refilled, and the restless men are quieted. Sigert has been trying to drive his horses; Oscar talks in his sleep; I can hear Katherine's voice from below, preternaturally strong, "I'm so tired; please take me home."

Next door another victory lies convalescent, thanks to Lafayette's sleepless vigilance. Two nights ago this man was ready to "pass in his checks," as he put it. Two men could hardly keep him in bed; now he looks forward to life again, and such a life! An Ajax in stature he can do two men's work, and he will, for I know him from the Plentywood field.

Many guests in this house of mercy I have not seen. I have been too busy up "under the roof." I will, however, mention one more family. A week ago the father and mother, two little girls and their uncle were taken sick all at the same time. They came together to the hospital. On my arrival this morning they greeted me, and after inquiry elsewhere a tardy memory recalled having met them months ago at the little country chapel at Galpin. All but the little mother have recovered and left today. She lies weak and pallid. I must pass her cot on my way out to the kitchen, and her cheery smile is heartening for the stern struggle upstairs.

Of the dozen nurses and helpers for our score of patients, only three have had any training—the two already mentioned and the newly-arrived nurse from Helena. The rest are volunteers, most of them teachers from town and country, for the schools are closed. Many are utterly inexperienced in the care of the sick, even at home, and some have already succumbed to their patients' disease. Three ministers have taken

a turn at the Good Samaritan's task. The man who was waiting at his sweetheart's door said, "Here is one preacher who is good for something." He had already said of the sick girl, "She is the nerviest little kid in the United States."

"The morning cometh!" My patients are sleeping after a wakeful night. It is quiet below. I trust that the girl down there is sleeping also.

Glasgow is the largest town in this quarter of Montana. There are only three small hospitals and we are overwhelmed with outside patients. The few afflicted townspeople are remaining at home for treatment in order to give others the benefit of the public nurses. Many of the latter are sick, making necessary the services of the volunteers. But it is a blessed ministry.

The nurse has come to announce breakfast.

"How is your sick girl?"

"She is gone," and the tears came to her eyes as she turned hastily away.

She had died at dawn. Lafayette had lost again. She won't be tired any more, for she is at home at last.

When we buried her a little flag lay across her breast. She, too, had died for home and native land. Her sister told me she had been reared in a Congregaitonal Sunday School before coming to the Montana homestead. I am glad I had offered a prayer by the bedside where she lay so still and white.

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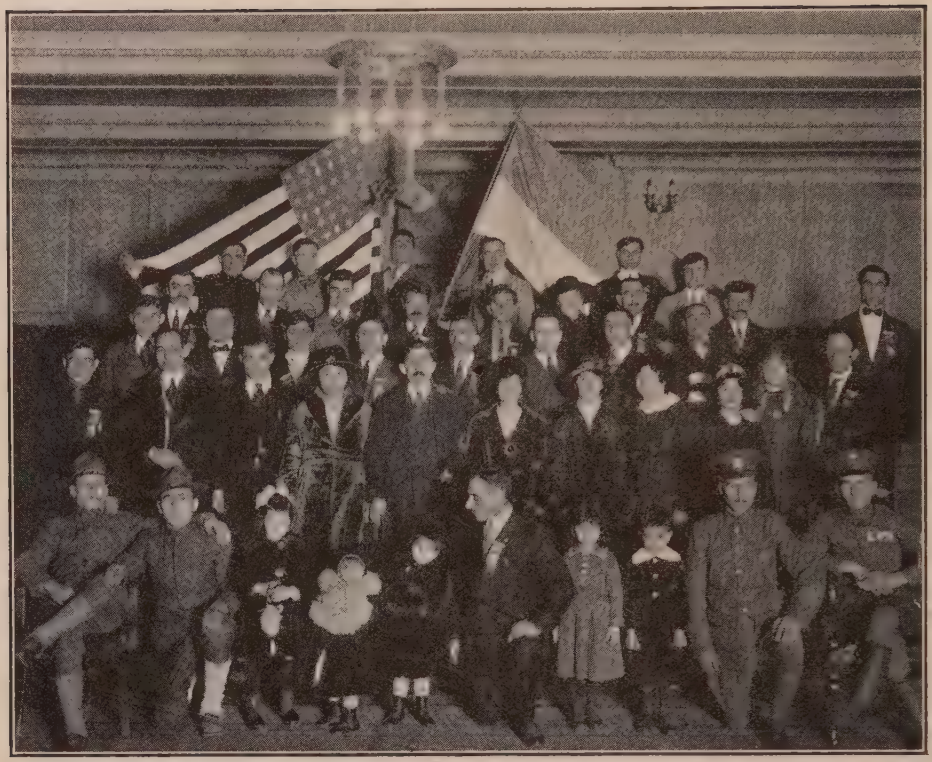
A THRILLING CHALLENGE

By Rev. C. J. Armstrong, Gary, Ind.

MY ministry in Gary has extended over a period of about two years, and during that time I have striven for three great objects. First, the winning of the war; second, increasing

LITTLE PATRIOTS
A CLASS IN THE CHURCH SCHOOL

ITALIAN CHILDREN PLAYING WAR
ROUMANIAN PARADE



GROUP OF ASSYRIANS (PERSIANS) AT Y. M. C. A.

the membership of the church; third, increased offerings to benevolences.

Gary is a new city, only eleven years old, and it has grown to a population of 75,000. The Americans have come to us from all parts of the country and in consequence are not acquainted with each other. Eighty per cent of our entire population is foreign, from all over the world, and such a polyglot population makes united effort difficult.

It is a tremendously busy city—a one-industry place. The vast steel mills, employing thousands of men, constitute the industrial side of our city life. The mills run twenty-four hours a day, seven days a week. The shifts are usually made on Saturday night or early Sunday morning. Thus, thousands of men are either working or sleeping on Sundays. This militates greatly against church attendance on Sunday or week nights, and makes any organized work on the part of the men almost impossible.

The population changes greatly. At the end of 1917 we had four absentee members. At the end of 1918 we had twenty-seven. This does not include our men who are with the colors. About the time you get a good Sunday School superintendent installed, the corporation moves him to some other city or advances him to some position that demands Sunday work. I am glad to know that several of our absentees will return some time during this year. Of course, those who have been in the army will return in a few months.

Only one section of our church plant has been erected. We expect to agitate the completion of the building this year. It cannot be done very soon, but a beginning can be made. As the sanctuary now stands we have an auditorium that

will seat about 250. There is also a nice large basement, with a good kitchen. But the fact that our church is not complete, while those around us are, tells against the work to some extent.

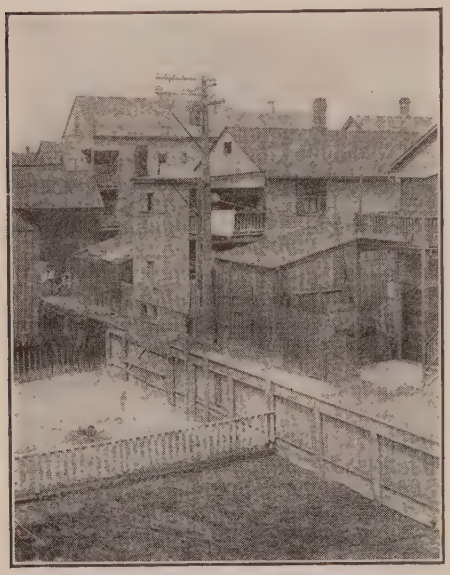
However, it all constitutes a challenge which is thrilling. It was the challenge of Gary which brought me here, and it is that challenge that keeps me here. Of course, the two epidemics of influenza and the consequent closing of the church for six Sundays interfered seriously with our plans. But I was not idle. I visited those who had the disease and did my best to build up the morale of the community during those trying times. I spent my Sundays writing to our boys with the colors. I have kept in touch with them right along, but those idle Sundays gave me a good chance to do some definite corresponding with them that pressure of work had previously prevented. A sermonette went to each family every week. For some time after the ban was lifted, our attendance, both at church and Sunday School, was affected by the fear of the disease which remained with many. This was especially true where children were concerned.

During the first "flu" ban, I headed the Americanization program for the men of the last draft. This was a purely patriotic service. It entailed many personal interviews, and, between the bans, the organization of classes for drills and training in elementary English, American and French ideals. Just as the work was nicely started, the armistice ended the drills, and the second "flu" ban closed the classes. It is hoped that some of the work will survive and that it can be fitted into the Americanization program, which, at the request of the government, is to be put on in Gary. I have given all

COMMUNITY SINGING AT THE GARY Y. M. C. A.

the time I could spare to this work, which in a week or ten days will be taken over by a man especially employed by the Y. M. C. A.

I am very glad to have had this practical experience with the foreign



WHERE SOME OF THE OTHER HALF LIVE

problem. I have come into contact with both the leaders and the rank and file. I confess that the experience has greatly increased my optimism as to the final outlook, while it has deeply impressed upon me American responsibility for its solution.

On January 9th the church held its annual meeting. The treasurer's report showed what a good financial year there had been, with a considerable increase in offerings for benevolences, the best previous year having been 1916. On account of the "flu" ban we were obliged to postpone the Every Member Canvass until December. It was not the best time of year to make it. We closed 1918 without a cent of local indebtedness, and this included the payment of some old debts that had been floating around for years. I believe that a church must have the missionary passion to be really efficient, so I emphasize benevolences. The mid-week meetings and the Sunday evening services present problems from which I refuse to turn. I am looking after each organization, and am trying to arrange a program that will work. We now have a good choir for the morning service, one that would be a credit to much larger churches. I am very hopeful that we shall be able to solve some of the other problems too. We are going to try out the problem of having the men meet after church for a discussion class.

So far we have not had a communion without additions to the membership. We still have some good prospects. I intend to do this year what we did last—get all the members possible from the Sunday School for the Easter communion. At present there are not very many who are old enough to belong to the church who are not in it. We see much ahead to make us hopeful. With God's help we shall press on in the cause here because we cannot but believe that our church has a future in the community.

♣ ♣ ♣

LIKE THE GREAT PHYSICIAN

ARE you one of those who has been questioning at all in these last days the church and its vision of the every-day needs of the world and of its desire to render such a ministry as the demand of the moment makes imperative? Read the story that is given herewith and courage will return to you. We have been having a good deal to say in these days about what the minister of tomorrow must be. It would seem to me that there is an indication here of what the man in the pew must not be tomorrow, namely, a coward.

This letter was recently received by the Secretary of Missions of the

Home Missionary Society in response to a sympathetic note sent a short time before. It reads as follows:

"Your kind letter expressing your sympathy and good cheer was received by me. I thank you very much, but I only did what any other Christian would have done under similar circumstances. It gave me a chance to translate my sermons into deeds (Living Epistles); to put the Christ life into action. I assure you we had a most trying time during the influenza epidemic. The Emergency Influenza Hospital met a real need in helping us to stamp out the disease. The villagers were scared stiff with fear and it was hard to secure needed nursing help. Days and nights at a time I had no sleep and felt no need of it. My great Master seemed to have met that needed rest in service to men. The village coroner, who is also our local undertaker, was so afraid of the "flu" that he refused to handle the bodies of the dead and it was up to myself and the janitor of the county court house who rendered valiant service, to prepare the dead for burial. Every Monday for several weeks we averaged two funerals. Our last outbreak of the "flu" was on New Year's day, it having been brought again into the town by a person who had come from another state. Within ten days, from three to four hundred had been taken sick. Whole families were ill. As we had dismantled the Emergency Hospital we were unprepared for this visitation—it took us so suddenly and spread so rapidly. The county chapter (Red Cross) placed funds at our disposal. The county commissioner voted $250. Consequently we managed to secure ten outside practical nurses beside volunteer help, and now, thank God, not a trace of the disease is left in the county. The church opened again January 26th."

The editor humbly begs to remark, apropos of the statement that the church opened again January 26th, that it seems quite evident to him that from the standpoint of the things of the spirit, the church has been very clearly open all the time. Would to God all our churches were open in such fashion!

♣ ♣ ♣

"A HARDY NORSEMAN"

A YOUNG Norwegian pastor, recently placed in charge of a church in the state of Oregon from which some of the best families had removed to another commonwealth to better their material interests, has written as follows to the Superintendent of our Dano-Norwegian Department:

The removal of two of our best and most interested families has been a great loss to us. I am very sorry, but I try to smile just the same. It may be a gain in the end. It is by no means easy, however, to get new, active members.

How am I to reach the Norwegian people? That is the burning question. My poor sermons alone cannot draw the people to the services, so I play my violin and sing, as well as preach and pray; but I fear I do not do justice to either myself or my audience.

I have also been obliged to assume the duties of Sunday School superintendent. I have a fine class of eleven boys and girls. I am using the English language in my work with them, and we hope and pray that they may some day become the active young people of the church. I have been giving violin lessons to three of the boys ,and how glad I am to be able to do so!

I am not, dare not be, will not be discouraged. Even if the work is hard, it is intensely interesting. According to your advice, I made no effort to force ideas on the people, but set before them the vision and ideas, leaving them to come to their own conclusions.

New plans have been made as well as some improvements in the church building—more than I ever expected. I am glad to know that you remember us in your prayers.

It will be noticed that the Americanization problem is not neglected, classes in the English language receiving special attention. The musical ability of the young pastor is marked and has been most helpful in interesting the boys and girls of the church school: It is the hope and prayer of the minister that these young people may sooner or later become active, helpful members of his church. The church has shown its appreciation of his efforts by an increase in salary, but the editor feels that it will be evident that this work is not being done because of any financial return. Certainly he shows the heroic missionary spirit and should have help and sympathy. Let us lift a prayer in his behalf.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1919		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF FEBRUARY	Av'ge five previous years.	4,557.81	6,461.48	11,019.29	5,484.83	5,534.46	5,001.55
	Present year.....	3,655.48	6,838.42	10,493.90	7,889.98	2,603.92	7,028.58
	Increase.....	.....	376.94	.....	2,405.15	.....	2,027.03
	Decrease.....	902.33	.....	525.39	.....	2,930.54	.....
FOR ELEVEN MONTHS FROM APRIL 1	Av'ge five previous years.	81,507.33	37,131.87	118,639.20	27,784.53	90,854.67	119,838.01
	Present year.....	95,171.53	40,973.23	136,144.76	32,089.06	104,055.70	104,529.95
	Increase.....	13,664.20	3,841.36	17,505.56	4,304.53	13,201.03	.....
	Decrease.....	.....	.....	.....	.....	.....	15,308.06

Matured Conditional Gifts (10 months) $40,900. Last year same period $3,100.

A DROP

We are sorry to see a drop of $2,930.54 in the receipts of the National Home Missionary Society for the month of February. We warned ourselves a month ago that the increase in January might mean a decrease in February, but we had hoped for the keeping up of the gain.

Two-thirds of the decrease in the net available seems to be due to heavier payments to the State Societies on the percentage plan. It is the decrease in contributions that is most significant. It looks as though the increasing tendency of church treasurers to follow the suggestion of the Apportionment Commission and make quarterly payments is the occasion for the large increase in January and the decrease in February as compared with a five years' average.

The financial year closes March 31st, and we are doing our best to close the year without a debt, and with the wiping out of the five thousand dollar deficit of last year. Most of all we long for resources with which to strengthen our forces all along the line.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly approximately forty-eight per cent., or $120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent., or about $22,000 annually. Contributions from churches, societies and individuals afford substantially forty-three per cent., or $108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregatioal Home Missionary Society. Each of these organizatios forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 10; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 33 1-3; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

Dr. Douglass In France

Our readers will be pleased to know that Dr. Douglass is greatly interested and happy in his Y. M. C. A. work in France. He has been preparing courses of study, a beginners' reader and a teachers' manual, for the equipment is necessarily meager in these makeshift schools. The Army Educational Commission has been organizing a vast and complicated system of education for the soldiers, beginning with the teaching of illiterates and ending with the college studies. There are between 100,000 and 125,000 soldiers in camp school classes in France. How many more, working and living under conditions that make school work virtually impossible, are teaching themselves no one can say. Dr. Douglass has organized and conducted fourteen farmers' institutes for the soldiers, not a few of whom look forward to farm life on their return to this country. He has been requested to develop the "country life progress" for the agricultural department of the Y. M. C. A. work, giving special attention to Negro rural welfare. We are glad to hear from Dr. Douglass. St. Matthew XIII—4-9.

We must look to the Churches

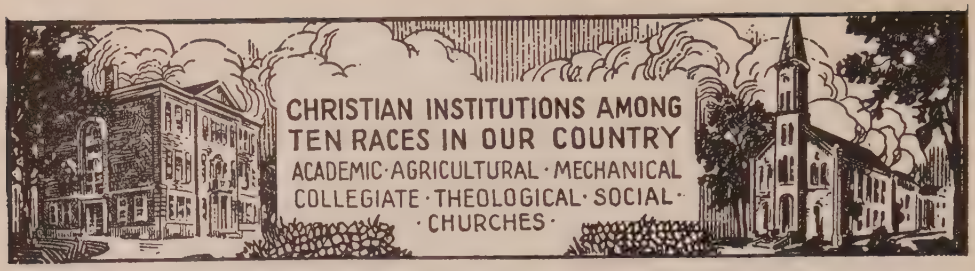
A rational faith goes hand in hand with a rational education. For this, we must look to the churches as we have in the past to furnish the teachers themselves furnished with the love of God in their hearts and the spirit of consecration which goes with all instruction day by day.

There never was a time when the welfare of the nation has demanded more earnest and persistent endeavor for the instruction and regeneration of the millions of the African race in our country. It was a revelation to those in the South as well as North who have not especially interested themselves in the uplifting of the Negro to find that thousands of those who were drafted to serve in the army could not write their own names or read them after they were written.

A Northern Example

A recent incident in St. George's Church, New York City, is so unusual and so creditable to all concerned that we are pleased to make a note of it. St. George's Church is one of the largest and most noted of the Protestant Episcopal Churches in the City of New York and has a history of great service. Mr. Burleigh, who is so highly esteemed and honored in St. George's Church, has established the fact that a colored man who can really command an honorable position in the North is not likely to go long unregarded, and St. George's Church is an illustration of the same fact. We clip the following note from the Calendar:

"Mr. Harry T. Burleigh, our baritone soloist, completes to-day his 25th year of continuous service as a member of St. George's choir. Through all these years, with their inevitable changes, he has been a faithful and devoted helper, friend and worker in the varied activities of this church. His voice and sympathetic friendship have had their invaluable part in services, weddings, and funerals. Among our people in blessing and in bereavement, in joy and in sorrow, few can have seen so much, or have served so well."


CHRISTIAN INSTITUTIONS AMONG
TEN RACES IN OUR COUNTRY
ACADEMIC · AGRICULTURAL · MECHANICAL
COLLEGIATE · THEOLOGICAL · SOCIAL
· CHURCHES ·

EDITORIALS

WE quote below from one of the many prohibition organs, especially to call attention to its testimony to the work and powerful influence of the Christian churches. Overmuch contempt has been poured upon the churches of late, but the A. M. A. as the child of the churches, from which it gets its charter for Christian work and its funds to carry them on, knows well that in them and its work is the salvation of the world. The A. M. A. is the organized and institutionalized representative of a Christian work that is the religion of humanity, and is carrying its spiritual and moral forces for the redemption of needy souls into the dark places of the land. The churches do not fail us, and we will not fail them.

"To those who look only on the surface, the present anti-saloon movement seems a sort of fury, a spasmodic frenzy, a sudden madness which does not realize the magnitude and the peril of the thing it is attempting to accomplish. But those who look beneath the surface see in this vast upheaval fresh evidence of the tremendous and immeasurable power of the Christian Church. The church oftentimes appears to be impotent in the field of needed achievement, and it is a habit in certain circles to count it a negligible force in the realm of social reform. But the church is the mightiest agency under heaven for the creation of moral energy, and for the releasing of those forces of the human conscience by which iniquities and abominations are swept away. No one clergyman can do much, but there are nearly two hundred thousand of them in this country, and they are speaking to the conscience all the time. No one congregation can accomplish large visible results, but there are many tens of thousands of them and they are scattered over the entire country, and every one of them is a fountain from which regenerating streams flow. *There are other forces, of course, which have been working for the same ends, but not all of them together are comparable with the force exerted by organized Christianity. The pulpit is only one agency through which the church has made its power felt.*"

MISSIONARY SCHOOLS AND PUBLIC SCHOOLS FOR THE NEGRO YOUTH IN THE SOUTH

THOSE interested in the support of our A. M. A. schools sometimes ask us if it would not be good policy to turn them over to the public school authorities in localities where Negro public schools have been established. To answer this question for our constituents is the purpose of this article.

In the first place let us say that we cannot unduly magnify the importance of the public schools in the South for Negro youth. Millions are yet in dense ignorance. Millions will remain so except help comes through public schools. The darkness is not confined to rural sections but to a pitiful extent is also in the cities. Public schools should be multiplied indefinitely. We wish there were hundreds where there are tens.

With all of our good wishes, however, the public schools for Negro youth are not Missionary Schools, nor can they be equivalent for them. The Christian work committed to Missionary schools, for positive Christian instruction is inhibited in them. The teachers are not appointed with reference to their positive Christian character, and yet the great majority of Negro youth supremely need positive and continuous religious instruction. In nine cases out of ten they come from homes where they get none at all or very distorted ideas of their spiritual needs. Superstition has still a strong hold upon the Negro, and much Christian instruction is a need as absolute as in the Foreign Mission Schools. For the foundation of character need much more is needed than the studies of the grades. To insure safe and worthy lives there must be line upon line day by day through the year or years of Christian instruction confirmed by Christian example. Here is the charter of our Missionary schools. For example a Christian minister of Lexington, Ky., writes us, "I venture the assertion that three-fourths of the young men of Lexington of temperate habits and clean morals are more or less indebted to the Missionary school for such character and condition." However this may be, we know that from all of our Missionary schools the light of the gospel in the lives of tens of thousands has streamed forth with untold gracious influences as light streams from the sun. Therefore, whenever we seek to lift Negro youth upward to good and true manhood and womanhood and disregard their spiritual needs we fall far from our purpose. A. M. A. teachers know when they engage in the work that they are not merely teachers. They must be the very best of teachers, but they know that it is their mission to interpret and to teach the love and grace of God day by day.

The hope of the Negro churches also is largely in these schools for intelligent members and ministers. The churches are few which witness as many hopeful conversions to intelligent faith and Christian life as are found in most of the A. M. A. schools year by year. Often and often the close of the school year finds every pupil hopefully entered upon a Christian life and so trained and taught that faith has understanding and significance.

Again, Negro youth need the contact of white teachers. The U. S. Bureau of Education after a special study and investigation extending through three years, testifies that with a full appreciation of the service of colored teachers, since the Negroes must live and work with white people they should have the benefit of instruction from the representatives of the white race at some point in their school life. It says: *"No greater loss could befall the Negro schools than the elimination of northern philanthropy and northern teachers. It is the emphatic conclusion of this study of the actual condition of schools for colored people that sound policy requires white management and white teachers to have some part in the education of the race."*

It is needless to say that we cannot look for southern white teachers for Negro youth. The dominant Public Opinion of the South does not mean to do other than to *tolerate* the Negro. It is not proposed to give Negro youth equal advantages. Where missionary schools have been given over to public school authorities we expect at once to see the grade of study reduced. Public Opinion which governs the public schools as yet is unable to realize that Negro youth need as bood schools with equal grades and equal teachers as the whites. It is northern philanthropy and markedly Christian philanthropy that sends its college men and college women—cultured teachers of books, teachers of industries, teachers of the love of God and of the ethics of the gospel of Christ—to give to Negro youth the Christian education that we can not expect from the public school. *For these reasons public schools for Negro youth under the instruction of teachers of their own race cannot be the equivalent of Missionary schools*, and the results of substitution have nearly always proved to be a loss that could not be adjusted.

A Window in the South

A letter just received has this incident, at a Southern normal School. A physician, an educated man, officer in a Southern church, who treated the influenza cases in the school, said to one of the teachers: "This school isn't needed; it should be turned over to the public school." The teacher writes, "I met him at the girls' dormitory steps as he was leaving. Near me was a crippled colored girl of about fourteen years, to whom he said in passing, "Good morning, nigger," and he didn't think he was saying anything out of the way. The general attitude of the South is this—there are honorable exceptions—but this is the general attitude. Public Opinion does not treat the Negro on the basis of brotherhood and does not intend to. Public schools are not the same as Missionary schools while Negro is spelled with two "g's."

The Sunday School of the Congregational Church in Toledo, Ohio, takes the A. M. A. banner for the present in the way that it has responded to the Department of Support for the partial salary of one of our principals. Instead of making it partial, it assumed the whole, and will have the satisfaction of supporting a principal who is doing unmeasured good in a modest but very able way. We congratulate the Toledo Sunday School upon its faith and works.

DEPUTATION TO HAWAII

THE Oriental work under The American Missionary Association has become an increasingly important part of our service. There can be no question but that it is going to be an increasingly important work in the future as it seems to be quite inevitable that there will be an increase of Oriental immigration, and a necessity of fitting these for citizenship and treating them in such a way that we shall have less friction between the United States and Japan and China is becoming more and more apparent. Probably the most interesting work among Orientals is being carried on in the Hawaiian Islands under the Hawaiian Evangelical Association. There the melting pot is seething if it ever did anywhere. The work of the Hawaiian Evangelical Association has been some time co-ordinated with the work of The American Missionary Association since the work there was given up by the American Board. They are receiving a substantial contribution from us at the present time, but not nearly so large as we wish we were able to give. Almost ten years ago Secretary Ryder, with very great profit to himself and to the Association, visited the Hawaiian Islands, and to the day of his death carried an inspiring enthusiasm in his heart for the great work that is being accomplished there.

At the Mid-winter Conference in Chicago Secretary Hinman presented his very great desire to make a visit to Hawaii and see if it is not possible to coordinate the work on the coast with the work in the islands, and he felt that it is necessary to make a visit in order to thoroughly understand each other. At the same time an official invitation was extended by the Hawaiian Evangelical Association to Secretary Cady to make a visit there in the near future; and the Executive Committee in their February meeting authorized a deputation consisting of Secretary Cady and District Secretary Hinman to visit Hawaii during the coming summer both for fellowship and inspiration and to secure information in regard to the work there; also to establish a unifying of the splendid work being done both on the Pacific Coast and in the islands.

The present plan is for Secretary Cady to leave New York about the first of May, stopping to visit the Utah work and then to be present at the Conference in Southern California May 12-14th. This will be followed by a visitation of the Oriental work in Southern California. Then he, accompanied by Mrs. Cady and Secretary and Mrs. Hinman, will sail for Hawaii in time to attend the Annual Meeting to be held in Honolulu in June. They will then spend about six weeks in making a tour of all the islands and of all the mission work being carried on there, making such addresses and entering into such fellowship service as seems to be needed by the Hawaiian Evangelical Association. It has been felt both by the Association here that a visit of this kind would bring about a much larger enthusiasm and also mutual inspiration. Such deputation visits as this ought to be productive of great good in more closely uniting the work in the far-off islands with the

work in our own land. Upon the return of Secretary Cady he will spend some time in studying the Oriental work in Northern California, returning to New York some time in August.

A WISE PROVISION

A RECRUDESCENCE of race hostility on the part of large masses of the southern white people arises from the problems of reconstructment and readjustment, upon the return South of the colored soldiers. It is needless to say that this manifestation of hostility is greatly deprecated by the wiser element of the white population, but it is the masses who have their way and who are to be feared.

For example, the Birmingham News, which proposed the formation of a joint committee of representative leaders of both white and Negro races to get together in conference in order that a better spirit of harmony might be brought about, says that "there can be no question as to the attitude of the colored leaders. The News is convinced that they are all using their influences for wholesome ends in this direction," but it adds: "The white people are dominant, and their dominance carries an enormous responsibility. They should realize their responsibility and seize their opportunity. The News regrets that it has not so far seen as much interest in this matter on the part of white leaders as it had hoped for. There has been no practical display of sympathy, no great suggestion of action from any white source. This is a mistaken policy. Won't some civic organization take up this matter and give it the recognition and force of a public movement?"

It is in response to calls like this that a Commission of the Federal Council of the Churches of Christ has appointed two men, one a representative white man and one a representative colored man to go through the South and in communities where the local sentiment will permit, to bring representatives of both races together for a heart to heart talk, to promote mutual understanding, mutual good will, mutual cooperation and mutual helpfulness that in the name of common sense, race friction and race hatred and race suspicion may be allayed and overcome.

The step on the part of the Federal Council of the Churches of Christ is in the right direction. The two men selected are Mr. A. M. Trawick of Nashville, Tennessee, an International Y. M. C. A. Secretary and the Reverend Alfred Lawless, a graduate of our Straight College, of New Orleans, and now in the service of the A. M. A. Mr. Trawick is a white man and Mr. Lawless is a colored man. Both of these men are pre-eminently fitted for the task assigned to them. Both of them are manly men, seeking the light with courage of conviction, with fine poise, and a statesmanlike grasp of the racial situation in the South. This is a wise provision and should be multiplied many times.

AN A. M. A. SCHOOL INCIDENT

MORE than twenty-five years ago, a young woman from Connecticut began her teaching in one of our Southern A. M. A. schools. This young teacher found a little boy one day at a street corner. She succeeded in getting him into the school where she taught, and there he made his start in education an dthe beginning of his preparation for a chance in life. Now, a quarter of a century after, he writes to this same teacher who is to-day doing splendid work in one of our A. M. A. school as follows: As an illustration of influence and of the fruits of devotion to our work, the following incident will speak for itself:

"I am glad to know that you are still in the work of teaching. I can sincerely testify that whatever good I am able to do along this line is due very largely to your influence. I know that you are doing that same service and exerting that same wholesome influence over those whom you now teach."

It is interesting to say that this little lad—no longer a lad—is a college graduate and a Bachelor of Divinity who has done signally useful work both as a pastor and as a teacher. He is also president of a college in the state of Georgia. He writes that he was engaged in church work for about fifteen years, and was professor in a Southern colored college five years, and that now while at the head of the institution over which he presides it is the joy of his life to preach the Gospel. He has a fine family, one of them in military training, and one of them named after the lady who gave him his start in education.

This for one work of one teacher in one school. Multiply this one teacher's work many times and multiply many teachers' work in many schools many times, and tell us whether you think it pays to send such teachers South and to sustain such schools.

NOTES FROM A. M. A. SCHOOLS

Grandview, Tenn. I have the English work and am glad, in a way, that my classes are small, for I can do so much more individual work. I was amazed at the limited vocabulary of these people. They don't know the meaning of the most ordinary words and, of course, find it very difficult to get my lesson, because they don't understand the terms used. I immediately decided that they should have drill in the use of the dictionary, but found I couldn't do very much after all, for there is no complete dictionary on the campus. I wrote to Mother about my difficulties and she gathered together several copies of Webster's High School Dictionary and sent them to me. I think they have improved some after a few weeks drill, but mountain people are very slow to adopt new customs or ideas.

I imagine that next year will be more nearly like the "Old Grandview days" for many of the boys who left school to go into the service have written that they want to go to school again when they get back. The life in the army has made them realize more than anything, the importance of an education.

We have been trying especially hard this year to arouse an interest in the library and I have been greatly pleased at the way the people have responded. Even the children in the intermediate grades go in there and sit quietly for hours reading a magazine or book. We have a very good library, but sometimes I do wish I could exchange some of our eight copies of "Irving's Sketch Book" and our ten copies of "Eight Cousins" for some other books that we need so badly. This fall, we re-

ceived several new war books and the older pupils are enjoying them greatly.

One of the most interesting parts of Grandview life is the "Grab" and its customers; you know people from way back in the mountains come to buy clothes sent here in missionary barrels. They are such interesting people and pitiful too, in their ignorance and rags. Some years the school has made over $1100 on the "Grab", but this year missionary barrels are few and far between.

I wish I had time to tell you about the Holy Roller meeting I attended, but I will say it was one of the most pathetic, sickening sights I ever saw. It is alarming the degrading effect and the grasp that belief has on some communities.

Iife at Grandview has its ups and downs, but it is decidedly worth while.

There is a great opportunity for college women to do really patriotic service in the training of these, our less favored fellow citizens. Who will answer the call? The schools cannot go on without teachers, and teachers who "ring true."

Our school has given generously to patriotic causes. We have over one hundred members of the Red Cross and many worked to get the dollar; one morning in chapel in response to an appeal for money to carry on Y. M. C. A. camp work, more than $50 was raised in ten minutes. A boy of fifteen who is working his entire way in school earned by doing extra jobs more than $9.00 and bought two War Savings Certificates. A young man who graduated in 1913 is now General Secretary of a regiment Y. M. C. A. building at Camp Forrest, Ga.

When I left Grandview in May I had a list of 78 of our boys in the service, and there are now 128 stars on our service flag.

Blanche Kellogg Institute, Santurce, P. R.

Our girls whose ages run from sixteen to twenty-four, come from different parts of the Island and are supposed to be the first choice among Porto Rican girls. They are to be so trained here that they will go out to be blessings to their own people. Blanche Kellogg Institute is working more in accordance with the plan of its founder than ever before. We see a great improvement in the students over last year; at first they complained about their work, but now they go about it cheerfully, sometimes singing at the tops of their voices. They were inclined to hysteria but the matron, after due consideration, put an end to that by the use of simple remedies, mostly water; they had the Porto Rico habit of drinking coffee three times a day—now they can have it but once a day, and are offered cocoa instead. They could not be depended on to get up in the morning at the proper hour to get their breakfast ready, or would lie in bed with headaches, but that is a thing of the past.

They are trained in home making, Bible study and other studies and each day they cook our lunch under the direction of the Domestic Science teacher while others take turns in getting their own meals.

We do not lack for music in the church, but their Porto Rican voices have a metallic quality that reminds one of a brass band. They are only quiet when in class, and when these are over they wash or iron or cook cheering themselves on by their continual singing chiefly of Hymns. Last Saturday afternoon they went out and invited many people to our Sunday services. A number of our Sunday School classes here at Blanche Kellogg Institute are taught by these same girls, and afterwards they go to places where there are neglected children, and teach. We now have five Sunday Schools outside.

I ought not to close this letter without telling something of the effects of the war here. There are more than twenty thousand soldiers—Porto Ricans, in camp not many miles away. These men are having plenty of food for the first time in their

lives, with very few exceptions. With this and their better living conditions, regular exercises and drill they will get strong. Their families too will have better food, saving more money to buy it. Six thousand men have been taken to New York, most of them working in munition factories; they ought to leave work enough for the laborers who remain.

Santee, Neb. After two years absence from the Mission, my return to this service in the Primary Room, seems like a sort of home-coming. The younger children of the Mission appeal to me particularly. Besides, the schoolroom work, which includes both boys and girls, gives me an opportunity of becoming better acquainted with the girls. They are certainly interesting and seem to me of a class that will largely develop and respond to all efforts made for them. My absence, for a time, the better enables me to note the usual difference in capacity and attainment one always observes; but I would like to add that the difference in progression is very noticeable between those who have been in this school or Mission and the new arrivals. One can easily discern those who have had previous training here. It is shown in their demeanor generally, and in their work about the cottages, as well as at school. This is particularly noticeable among the older girls. I find that my little ones respond more easily than heretofore. In little conversation exercises or teaching easy English expressions, they are more alert and are responsive instead of displaying an almost universal shrinking within themselves and maintaining an utter silence which is so discouraging.

I have been much pleased with the way in which they learn and sing patriotic airs. They commit the words very well and do it with ideas. I gave them a number of lessons on The Star Spangled Banner, which is an unusually difficult composition; it was amusing, when I failed to have them rise, to hear, "We want to stand to sing that," but I forbear going into too many details!

Black Lodge Indian School, Hardin, Mont. I was glad to get back to Montana. California is very attractive but I think this state suits my "artistic sense" better. The colorings of the landscape are natural and softer. All of the southern part of California is dry and desolate except for the irrigated places. The historic places are very interesting and especially the old missions. I read Ramona while I was in San Diego and that added much to the interest in the place.

My reception by the Indians when I returned surprised me not a little. These people are so undemonstrative that one expects very little expression of either joy or grief. But, it was amusing to watch those dark stolid faces when they recognized the teacher of Black Lodge School. First the eyes kindled a little, then the face began to widen, and then the teeth began to appear as the smile really opened in full bloom. Finally a grunt indicated that they had become sure that it was "Teacher." The greeting became really hearty.

This week they are having their fair and as all of them have gone to Crow Agency to participate, the school is closed. A few of them stayed at home over Sunday and came to church. They wanted to know if I were intending to attend the fair. I told them that I did not see how I could go. I have a good deal to do and then my finances are rather low. They wanted to give me the money to defray my expenses but I told them they must not do it. When they left I stood at the door to say good-bye. As I shook hands several Indians left silver pieces in my hand. Of course, I shall have to go now.

THEN AND NOW

Miss Mary C. Collins

IN October, 1875, I had my first acquaintance with Indians at Santee, Nebraska, in the school of Dr. A. L. Riggs. I am here again forty-three years later. Dr. Riggs has passed away but his wife is still here, presiding in the home and entertaining in the same charming manner as of old. The boys and girls in the school at that time have gone, and many of them are at the head of Christian homes with their sons and daughters who have been educated here now speak English, and their sons "over there" or in the camps here ready to go. Many of those early students are teachers and preachers among their own people, or with other tribes; some of their children have gone forth and are carrying the Gospel to other tribes. Forty-three years ago, painted faces and blankets were common; and men young and old with long braided hair and scalp locks. Now we see all dressed like our own people and instead of the tipi, their little homes dotted over the prairie; little farms well stocked and gardens and fields repaying the owners' care with bountiful crops; and grain and vegetables in abundance.

Dr. Riggs' eldest son has now taken the place of the father, and is carrying on the work. We see so much that might be done, but the American Missionary Association—like all of the missionary Boards—is feeling the stress of war. Red Cross, liberty bonds, and taxes are demanding so much that while we are singing, "Keep the home fires burning," we are likely to forget that a fire cannot burn without fuel. Unless we are keeping the Christian work at home well sustained, the workers in Y. M. C. A. and Y. W. C. A. and the Red Cross, and the other efforts must fail. Do not give less to our country's call, but do not forget to give more to the upbuilding of our religious work at home. Let this great, patriotic work of the A. M. A. not lack for funds to carry it on.

AN A. M. A. SCHOOL IN A NEW MEXICAN MOUNTAIN VILLAGE

Miss M. A. Smith, Teacher

AMONG other needs one thing which the Mexican people need is a more adequate religion. They are nominally Catholics, and in the general run of cases I see no advantage in trying to change their labels, nor do I see any necessity for interfering with their picturesque customs, as for instance, the Christman play, "The Shepherds," or the little procession which, on the nights before Christmas, goes from door to inhospitable door, singing their appeal for shelter for Joseph and Mary, who are on their way to Bethlehem. Toward the order of the Penitent Brothers, the flagellants, however, I feel differently; not because of the cruelity of it, for I think a little severity does not come amiss, but because I think they are on a fundamentally wrong track. We can hardly venture to say that they are insincere, for when a man scourges himself till the blood drips down his back and makes little puddles in the dust at his heels, the presumption is that he is in earnest; but the fact remains that he may go right on being one of the worst scalawags in town, and nobody sees any impropriety about it. The Penitentes are a secret organization, outside the Catholic Church, but they share with the general run of Mexican Catholics this fundamental misconception—they do not consider that repentance involves leaving one's sins and devoting the powers which have worked evil to working good

The Penitentes

instead; they merely do penance and consider the incident closed. They have faith—any amount of it—and are most punctilious about the courtesies of religion, rendering to God the forms of worship which are His due, but seem to feel no particular responsibility for bringing in His kingdom. You know the Sanish language is full of reflexives—things "break themselves" and the sugar "finishes itself," but it has always seemed to me that climax came in the Lord's prayer, where it says, "Thy will do itself." The Mexican people have religion enough, and it is real religion; what it needs is to be thrown into gear, for they have no conception of religion as a motive power. The influence of the mission school in this respect must be mainly indirect, though the Bible teaching which our pupils receive will not be without its effect, and the very presence in the town of an institution maintained by people whose religion impels them to give where there can be no prospect of return, and to help those who have no claim upon them, cannot but give our people some idea of a religion of obligations. And some of them begin to understand; for instance, the man who, when we asked whether he had attended certain Penitente ceremonies, said, "No. I was working in my wheat. It seems to me that is the best scourging."

It is of course natural that there should be those who inquire whether our schools really have any effect on the lives of the communities to which they minister. Some people say they do not; there are even missionaries who say that we are accomplishing nothing, but I notice that just the same they go on working. Perhaps it is just as well that we should not be able to make folks over too thoroughly, especially these people with their many gracious and engaging qualities, and their repose of spirit and absence of fidgets, which is most grateful in this bustling age. If we can avoid marring these and at the same time cultivate a little starch in the backbone, a greater integrity and uprightness, and more feeling of responsibility, we shall have done something. But I am willing to admit that this is a large order.

Year before last it was my privilege, after an absence of ten years, to go back to San Mateo, where I made my first acquaintance with New Mexico. I saw three main changes—more iron roofs, more apple trees, and more English spoken. I think the school may claim some influence in the matter of the roofs, for we had

the first one. I remember one rainy time, when all the dirt roofs leaked, and five families took refuge in the schoolroom. For the apple trees we cannot claim much credit. We had some, but they were not much of a success. Maybe we were an awful warning. But I do know that the mission teacher often wishes she were a man, that she might be more help to the community, in agricultural matters. The third count is really where we shine, for I think the school did have a great deal to do with the growing use of English and the accompanying Americanization of thought and life. Even after giving due credit to our able coadjutors, Montgomery Ward and Sears Roebuck, there is still a little glory left for us.

And there is something else that is different. One Sunday afternoon, in former times, I remember hearing a noise in the street and seeing a group of our precious big boys come shouting down the street, howling drunk and whooping it up at a terrific rate. The next day at noon here came the saloon keeper, who lived across the street, riding home on his horse and walking behind him, with hoes over their shoulders, the same boys, who had been in the saloonkeeper's cornfield, paying for their hilarious Sunday. The saloonkeeper is now extinct in New Mexico. The whole state recently went dry, but before that, precinct after precinct put out the saloon by their own vote, the worst old soaks in town voting away their own whiskey for the sake of the boys. Of course liquor is sneaked in at times, but there is not the ever present temptation to the young men that there was in the days of the open saloon.

Many agencies were involved in bringing this to pass, and of these the mission schools were only one, but this seems to me typical of the position of the school and the teachers—occupying a central position in the life of the community, holding the confidence of the people, interpreting general movements into terms within their comprehension, and ready to throw the weight of its influence upon the side of those forces which are bringing in the Kingdom.

YOUNG AMERICA IN NEW MEXICO

Foreign Mission Year Book

One of the most informing of Missionary Periodicals is the recently published "Foreign Missions Year Book of North America." It contains a Directory of Missionary Societies and general information concerning their incomes and facts of great value especially to pastors of churches.

No one indeed who desires to keep abreast with the times and the growth of the Kingdom of God in the non-Christian world can afford to be without this book. It can be obtained at 25 Madison Avenue, New York City—75c per copy.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of receipts for the month of February and for the five months of the fiscal year, to February 28th.

RECEIPTS FOR FEBRUARY

	Churches	Sunday Schools	Women's Societies	Other Societies	Y P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918..	6,434.22	1,054.96	1,939.64	.....	76.47	9,505.29	6,433.26	15,938.55	3,365.61	19,304.16
1919..	5,770.33	1,378.84	2,820.50	.....	148.77	10,118.44	6,004.97	16,123.41	4,848.38	20,971.79
Inc.	.....	323.88	880.86	.....	72.30	613.15	.....	184.86	1,482.77	1,667.63
Dec.	663.89	.....	.....	.....	.....	.....	428.29	.....	.....	.....

RECEIPTS FIVE MONTHS TO FEBRUARY 28

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918	66,277.17	2,683.03	17,841.97	6.50	321.55	87,130.22	3,841.81	90,972.03	20,333.26	111,305.29
1919	68,380.82	2,319.90	13,796.70	.....	299.31	84,796.73	2,588.16	87,384.89	26,809.90	114,194.79
Inc.	2,103.65	.....	.....	.....	.....	.....	.....	.....	6,476.64	2,889.50
Dec.	.....	363.13	4,045.27	6.50	22.24	2,333.49	1,253.65	3,587.14	.....	.....

Designated by Contributors for Special Objects; Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1917-18...	1,846.18	761.41	1,657.53	22.00	533.35	4,820.47	14,313.90	19,134.37	.....	19,134.37
1918-19...	1,107.55	773.70	2,591.35	.....	161.07	4,633.67	11,943.25	16,576.92	.....	16,576.92
Inc.....	.....	12.29	933.82	.....	.....	.....	.....	.....	.....	.....
Dec.....	738.63	.....	.....	22.00	372.28	186.80	2,370.65	2,557.45	.....	2,557.45

SUMMARY OF RECEIPTS FIVE MONTHS TO FEBRUARY 28

RECEIPTS	1917-18	1918-19	Increase	Decrease
Available for Appropriations.....	111,305.29	114,194.79	2,889.50	.....
Designated by Contributors for Special Objects.	19,134.37	16,576.92	.....	2,557.45
TOTAL RECEIPTS FIVE MONTHS.....	130,439.66	130,771.71	332.05	.....

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

The war is over and churches are writing to us about parsonages again. They think they must have a home for the minister and his family.

♣ ♣ ♣

In making your will be sure that you know the exact name of this Society. People make queer mistakes sometimes, and occasionally it causes trouble.

♣ ♣ ♣

April is Sunday School month with us. That is, April is the month which, by mutual arrangement between the National Societies, is assigned to this Society for enlisting the aid of all of our Sunday Schools in our work. The Tercentenary Chart marks this as the special object for the month.

The young people of our schools will help to build this year the sixty-fourth and sixty-fifth Sunday School churches at Santee, Nebraska (Indian Church), and at Nogales, Arizona (on the Mexican border). They will also help to build a parsonage at Arch Creek, Florida.

How splendid it would be if every one of our 770,400 Sunday School members should have a hand in this work! We invite them all to join our "Sunday School Excursion by Airplane" to visit these places. All of them should read the Hero Tale, "Fighting It Out in the New Alamo." Some schools will wish to use our concert exercise, "Temple Builders in America." Many schools will send us an Easter offering. We thank them in advance for their gifts.

♣ ♣ ♣

We like to make others happy. Here is a church that just overflows with joy because our Committee recently voted a grant and loan to help them get rid of a crushing debt. They themselves have raised a surprisingly large amount to free the church from its burden. It is the Swedish Immanual Church in New York which sends a letter of thanks for our aid, and the pastor adds this account of the meeting when he announced that the grant and loan had been voted:

"Our people were taken by surprise and did not at first seem to realize what it was about. But when they did, a storm broke loose. They rose and began to sing, "Praise God from whom all blessings flow," first in English, then in Swedish. I noticed that many an eye was dimmed with tears. The life of our people is wrapped up in the home and in the church. They seek little or no amusement outside of these two. These form their all in all. Our older members have told me how they used to dread the time of the year when the interest on the mortgage came due. They used to lie awake at night, praying and pondering how to meet the interest and where to get the money. At times it looked as if they would have to leave their beloved little church in spite of their many and constant sacrifices. Now this is all a thing of the past, and they find it hard to believe it is true. It seems altogether too good. Their joy is naturally unbounded. They look with deepest gratitude to the friends who have helped us so generously. We decided at once to take a collection for the Society at our next English service."

THE BEGINNING OF ANTIOCH, NEB.

The home of Potash, the first plant seen in the distance. Consider that these plants are now stretched up and down the line, and dot the hillsides everywhere, and you may have some conception of this new American Industry.

POTASH AND CHRISTIANITY

By Rev. James Deans, Antioch, Nebraska

(EDITOR'S NOTE.—The transformation at Antioch, Nebraska, from a rural hamlet to a city, is unique and full of interest. We have had a hand in developing our church equipment there by voting a parsonage loan that the new Community House may meet urgent and immediate needs. Pastor Deans graphically describes the situation.)

THEY say that old King Alcohol and religion do not mix. It is true. But with the exit of one John Barleycorn another great industry has seen its birth in America. The first, stole the best of the field; the second, has come to make the field produce more. The Kaiser, that bluffer of Europe, said that the world would easily be brought to its knees because he had the monopoly of potash. Do you recall that saying of Robert Burns, "The best laid schemes of mice and men gang aft agley?" As the Kaiser was off in many things, he was away off in regard to potash. Well, it so happens that the good Lord not only knows about every sparrow that falls to the ground, and not only knows every hair in our heads, but He has also been keeping an eye on the so-called "nasty lakes" of western Nebraska. This brings me to the beginning of my story.

The Lure

Years ago, when the Indian, the prairie dog, the coyote and many other untamed enemies of the white man roamed among the sandhills, divine providence led the hearts of young men and women "further West." The "lure" was as irresistible as the face and heart of a young man's first sweetheart. And so the pioneer onward came, with hopes undaunted and spirit strong. But—well, the feeble-hearted returned to his first love; the physically weak fell before the grim reaper; the strong of spirit and body won the reward.

The Curse

It is generally accepted that sacrifice must always be the forerunner of success. And the greater the sacrifice, the greater the ultimate reward. The sandhills were sandhills! Droughts came and the unbearable sand became more impoverished; but the greatest curse of all were the

small and great lakes here and there and everywhere.

They tell some great stories, which may be mythical or may not, about these sandhills and these lakes. The ranchmen were convinced that at least one thing had no particular need for existence—the lakes of the sandhills. Cattle refused to drink of them. The land around them was always barren, while the stench in summer time was anything but like a sweet perfume. These lakes were cursed—and at this ranchmen generally could do their share. This was particularly so when the cold northern winds would chill the cattle, blind them, get them frantic as the trillion flakes of snow would fall and dance to the accompaniment of the winds. Onward the cattle would rush, on and ever onward into these so-called useless lakes, until they became a sepulchre of cattle-flesh.

Dramatic? Yes. A fact? I don't know. This is a story from the past.

The Treasure

This world is not the same sort of world it was before the war, and it can never be the same again. The world has gone through such travail of soul as it has never felt before. But out of the travail have come such blessings, as the world never dreamed of. It is not my business to enumerate these blessings. Think them out yourself, and you will say that God can make even the wrath of men to praise Him. And so these lakes have revealed and proved to many thinking men the divine providence of God.

Potash! How little of this stuff was being produced in America! And now as I look out through my window, volumes and volumes of smoke and steam float up into the air, blended into beautiful colors. And toil is never ending—it is perpetual, and every day sees hundreds and hundreds of tons of potash being drawn from these so-called useless lakes, ready to ship to the cotton fields, via the fertilizing companies.

THE WESTERN PLANT

Under construction. In this plant a million dollars lie invested. It is a little village in itself, with its square and its houses around it.

The Change

Every new find brings a change. The West has many ghost cities. Not only many ancient cities lie in silence, but also many modern ones are in the same catalogue. Antioch the ancient was the place where "believers were first called Christians." Antioch has always known something about religion. Antioch the modern can not exist apart from potash, and with the passing of the potash, so also may pass away religious work here.

There was no Antioch a few years ago. In December of 1917 Antioch

could boast of a church, a store, a schoolhouse wherein we have lived for a year, and one ranch house. One year afterwards it was a young city. Its schoolhouse is now a modern one, and, tell it not in Gath, ere the new one was dedicated, it was too small to hold the incoming children. Its car-depot has long since passed away, and in its place stands a depot not to be ashamed of, and which every few months has to go through certain changes whereby it is enlarged. Millions of dollars has been invested here. Great plants, night and day, send forth steam and smoke from their boiler rooms and evaporators. Where intense silence used to reign, even as I write I can hear the sirens and many whistles blowing forth their message that it is time for the men to assemble and again begin their toil.

O, folks! It is fascinating; It grips a man's soul! There is no romantic scenery to do this—just sand and barrenness. But there are human souls, and something here grips! No, it is not the amount of wages that the minister receives that keeps him here; he is the only man sacrificing in these regions now. Even young lads are earning a hundred dollars per month the same as the preacher, lads who have seen little schooling and less experience. But what keeps the minister here is the fact that Christianity is needed. Did you ever feel the inspiring influence of giving yourself away? It is surprising how you can be reproduced in the lives of others; and if Jesus is in your life, He appears in others to glorify God.

Our Trials

Our trials are manifold. There is no Sabbath here. Sunday is the same as other days. But in the face of this telling difficulty, here and there we are making our influence felt. It is a man's city. Men are by far in the ascendant; the minister must first of all be a man to men. Last winter often three-fourths of our evening audience were men. Our city never had a babyhood; it was manborn. Other cities meet their difficulties gradually as their needs make themselves felt; our needs here crowd on us all at once, and the weight was so heavy that it was hard to bear up under them.

All these called for sacrifice. The little old schoolhouse, which has nigh seen its golden anniversary, has been our home for one year. It had, and has still, no foundation under it; its wooden walls had no plaster behind them; little of God's sunlight came in through its old windows; in summer time you sweat; in winter time you froze. And nearly

THE AMERICAN PLANT.

From potash produced here during the war, the rich have become richer, and the cotton fields of the South have been enriched.

all the while the mice would have a glorious time overhead, and the rats would have a sumptuous time swiping our chickens. Sacrifice! Oh, boy, it is gripping, if you can get the right idea of it, especially sacrifice for the sake of the Lord of Glory!

Finding Remedies

Jesus once said: "Wist ye not that I must be about my Father's business." So said we. But how?

Church work in Antioch had to be different. Jesus is the same. The gospel is the same, thank God. But how to reach men, that was the question.

Our church has a piano that we call a Ford. You see it is an octave or so short. It came into existence a few years ago when the few women of the church said they wanted a piano. There is an old Scotch saying,

When a woman will, she will, ye may depend on't;
But when she won't, she won't, and that's the end on't.

Well, as I was saying, these women wanted this piano. W. G., the old standby, said that they could have it, if they would work to pay for it. The women said they would. They worked and saved twenty-five dollars; they quit working long ago. Does your church have any such as W. G.? If it has, praise God! This Ford piano is light, thus it has something in its favor. Last winter saw us and it going from plant to plant giving concerts and lectures. We would sing "Annie Laurie," "My Old Kentucky Home," "Home, Sweet Home" and in between we would switch in "Sweet Peace, the gift of God's Love". Man, we were human. The minister was "just like ourselves." The personal touch meant something, and our church became the rendezvous for many who otherwise would never have come to God's house.

The "flu"? Yes, it came our way, and still keeps bobbing up like a bad penny. But even the "flu" has been used to the glory of God, by those who know how. And now—well, it is just a year ago since we came. A stranger among strangers, yet through the power of God's Spirit we have made ourselves felt. So much so that we are now out of the old schoolhouse and into The Congregational Community Home, which we secured by the helping hand of the Church Building Society. We started talking about this proposition six months ago; it is now a realization. That is how we do things out West. It has two bedrooms, kitchen, dining room, bathroom, parlor, and the minister's wife is delighted with her beautiful, up-to-date, built-in-the-wall cabinet. This Congregational Community Home also has a public women's room, large, with many windows, and a toilet and lavatory where women, friends and strangers, may come any time during the day and read, write, rest, or attend to their babies. From off the large vestibule is a public bath at the service of any one who may care to use it. Downstairs is the men's room, 40x28, where they may foregather and play, read, write, or rest. Also downstairs is a kitchen for our women folks, which will be handy in serving suppers on many occasions.

O, no! It is not yet dedicated, and neither is it all paid for. But it will be—that's faith. And what about the souls of men? Ah! We know that this alone counts. We believe the Gospel, and we preach the Gospel. But the world is not only hungry to hear the Gospel preached, but it is longing to see it lived. There are just a few of us, but God is on our side, and we have W. G., thank God.

Potash? Take away potash, and you take away Antioch. But Antioch is going to stay. There is too much wealth in these lakes for it to become no more. And as long as there is potash, we are determined to make things Christian.

HELPING THE ARCHITECT

By Charles H. Richards

WHEN you have secured a good architect to prepare plans for the new church, he will naturally wish to consult the Building Committee. He will ask just what sort of an edifice they desire, what material to use, what cost they are willing to meet, and what use they intend to make of the building. He will welcome their suggestions. He will point out possible defects in the ideas they offer. He will show what can wisely be done, and what cannot. After a full and frank conference, he will be ready to draw elevations and floor plans for their consideration.

The outward appearance of the building is a matter of great importance. It is to be a public building, expressing the deepest aspirations and the sincerest devotion of those who erect it. It will reflect their noblest ideals. Its message to the community should be uplifting and inspiring. An inferior or ill-shaped building would be a misfortune for the church and a blemish on the town.

What are the characteristics which should be insisted on for the temple of worship?

1. Truth. Standing for eternal Truth, the building should in every part be true. There should be no sham about it anywhere. No part of it should pretend to be what it is not. Wood should not look like stone. No trickery of paint should try to deceive the eye. Everything about the building should be genuine.

2. Strength. A temple is to stand for many years, and its outward appearance should indicate stability. It should look more massive and stately than ordinary buildings. An air of dignity and nobility should characterize the sanctuary where we have audience with the King. A building of stone may express strength, and it is well to use this material when convenient. But brick, or wood, or cement may be so treated that the house, constructed of such material, may express this quality. The simple lines of Greek temples and colonial meetinghouses may help to convey the impression of strength.

3. Beauty. Tabernacle and Temple in the old Jewish life from which Christianity sprang represented the best artistic ideals of that ancient people. They sought to make the courts of the Lord's house glorious. The Christian centuries filled Europe with sacred shrines whose splendor represents the work of the highest architectural genius. If a lamb without blemish was the ancient sacrifice, a building of flawless beauty should be our offering to God today.

You do not need to build a cathedral to secure beauty in the building. A modest church constructed from stones of the field or logs from the forest may have an artistic charm if the proportions are right and other architectural features are treated properly. Why build a monstrosity when by taking pains you may have an attractive and beautiful building which will delight all who see it? A convenient interior is not sufficient compensation for an ugly exterior. The great Tabernacle in Salt Lake City has a wonderful auditorium, but the outside looks like an immense inverted washbasin, a grotesque caricature of a church. We have some melancholy examples of a similar style in some churches on a smaller scale.

Do not build the tower diagonally across the corner of the church in zigzag fashion. Let its lines run parallel with the main lines of the building. It is a freakish fancy to disregard the natural arrangement.

Do not over-ornament the exterior. Let there be a noble simplicity. A profusion of "gingerbread decoration" on a church gives it an air of frivolity and tends to destroy its impressiveness.

4. Fitness. The very appearance of the building should express the purpose for which it is erected. Let it declare itself a church, a place for the worship of God and the service of humanity. Do not disguise it by trying to make it look like a schoolhouse, a bank, a library, a firehouse, or an apartment house. These are all good in their way, and their buildings fitly represent the purpose of each. The distinctive character of the religious institution by which Christ aims to transform the world into a Kingdom of Heaven should express itself in its building.

Make the new edifice unmistakably churchly. Let it remind men at once that they belong to the realm of the spirit and are the children of God. Let it be a visible gospel, silently telling men the good news that their heavenly Father is waiting to bless them.

There are certain types of building that are easily recognized as ecclesiastical. The Colonial, the Mission style, the Greek Temple, the English Parish style, the Romanesque, the Gothic—these and other types afford many examples for our guidance. We cannot go far astray if we follow one of these accepted styles.

5. Steeples and Towers. Shall the new church have, as the finishing touch to its beauty, a steeple or tower?

Doubtless the tower or steeple had its origin in the need of having a high platform from which a bell or the human voice might send forth its summons to worship. Later the chimes of bells from these airy heights pealed forth their messages in melodious tones like voices from the sky. The beauty of many of the famous churches of the old world is immensely enhanced by this feature. Some years ago the great campanile or bell-tower of St. Mark's in Venice collapsed and fell in ruins. It was as though a soldier had his sword arm stricken off. They promptly rebuilt it as essential to the completeness of the cathedral.

What would the cathedral at Florence be without Giotto's Campanile beside the entrance; or Rheims without its Gothic towers; or Salisbury without its steeple? Or what would be the two hundred churches which Sir Christopher Wren built after the Great London Fire without the exquisitely formed steeples with which he adorned them? Or where would be the charm of many a far-reaching landscape in our country if the village spires, rising heavenward amid the embowered homes, were swept away? The beauty of your new church will be greatly enhanced by adding a steeple or tower.

The spire, as the derivation of the word implies, indicates the heavenward aspiration of the soul, as though the very building breathed worship. The steeple or tower is the symbol of a cause like the flagstaff in a camp. It is lifted high that men may see it from afar, and may rally to the colors in the service of our King. We erect in Washington a lofty monument to the Father of his country, and in many a village we lift a shaft in honor of our soldiers. The steeple or tower is monumental in character, by which we exalt him who transcends all heroes and is the Saviour of the world.

If you can afford it, then, let this be a feature of the completed building. It is not absolutely essential, but it will give a finish, an impressiveness, and a potency of influence to the building worth far more than it costs. Even if it cannot be built at once, it is better to plan for it, and let the plan stand before the people as a challenge till it is added.

But if a steeple or tower is made a part of the church, make sure that it is beautiful and suitable. Some of the worst architectural sins are to be found in the crude pepper-boxes, the ill-proportioned steeples, and the grotesque towers that have disfigured church buildings. There is no need for ugliness here. There are abundant examples of the very best.

THE CONGREGATIONAL EDUCATION SOCIETY

WHAT SOME YOUNG STUDENTS ARE THINKING ABOUT

By Helen E. Richards, State University, Champaign, Ill.

"NO one believes that nowadays!" remarked a Congregational minister's wife to me not very long ago.

"Oh, but they do believe it," I returned. "Almost every Christian citizen in my home village believes that, and my town is only one out of tens of thousands."

Christian leaders in the larger centers do not seem to realize that Christian thought just outside the boundary of their own sphere is still knitted up with impossible nonessentials.

My little village of seven hundred people is sending out into a great state university every year at least half a dozen boys and girls. Multiply my little village by tens of thousands, and what is your result? Tens of thousands of boys and girls taught faithfully and prayerfully from babyhood up that certain things are essential to Christianity, and then turned loose among educated leaders, some one of whom are sure to show them that the afore-mentioned essentials are only mistaken notions of a bygone age.

"I am all up in the air," a student said to me just the other day.

The difficulty lies partly in the fact that many a teacher who is highly educated along any line is likely to think himself fitted to speak along religious lines, and the more clever he is, the more he indulges in the selfish pleasure of shocking just to enjoy the reaction he gets. Certainly not all teachers are of this type, but one is enough in any school to disturb the faith of young people who are just learning to think for themselves.

Not only this, but questions long since settled in the theological world are recapitulated in the thought of the new generation. I find young people puzzling over predestination, over the miracles, over the verbal inspiration of the scriptures. They wonder how prayer can be answered without upsetting the laws of the universe, and unless they are shown how answer to prayer is scientifically possible they cease to pray in spite of their Christian Endeavor pledge.

The church cannot help a student by warning him against his teachers, for in spite of some deplorable incidents they are giving him a great vision, an inspiration, an opportunity for achievement.

But here is what the church must do: it must emphasize the essentials of Christianity, and also show these young people that these essentials are in no way inconsistent with modern thought, but in vital harmony with it. We must so train them that their convictions are definite, and can be clearly stated. They are going out to be teachers and leaders. We want to send them out equipped with Christian inspiration, founded upon a conception of the Bible and of Christianity which can stand the test of any searchlight which future science and discovery may turn upon it. If we can do this the next generation will suffer less from the agonies of readjustment, because there will be some whose thinking started right.

That is what we are trying to do in Champaign. To that end an organization of the Congregational students in the state university has just been started. Recently a supper was given in the church parlors to which a selected number of leading young people were invited. Here plans were discussed, and a nominating committee appointed. Later, a party was held to which every Congregational student was invited. At this time officers were elected and chairmen of committees appointed. It is the desire of the pastor to get this organization well under way before our removal into the new church.

We have begun also a series of informal discussions to be conducted at the Christian Endeavor meeting once a month by the pastor. One such discussion has already been held on the subject of prayer. This proved of such great interest that the students were reluctant to stop, and asked that the same subject be continued another day.

We have at present one class for young women in the modern interpretation of Genesis, and a class of young men has been organized to discuss the social needs of today in the light of Christianity. Our class work has been very much upset on account of the S. A. T. C., though our church conducted seven classes in "The Manhood of the Master" among the young men in the barracks. The average attendance in each of these classes was about twenty-five.

We send out circular letters frequently to each student, which usually results in some visible increase in attendance at the church services. It is of the greatest help to us when we receive personal letters from the parents or pastor of students. This always establishes a point of contact at once, and we wish we might have more such letters.

The students are beginning to come to the church service in increasing numbers, and the removal to the new site will doubtless be accompanied by a still larger attendance.

GENERAL PRAYER

O LORD, our God, we would love thee with all our heart, soul, mind and strength. We have fallen short because of dullness of spirit and through absorption in other objects of affection. Pity our obtuseness, O God, and pardon our idolatry.

Father of all men, we would love our neighbors as ourselves, but the insistence of self has often put our neighbors' good remote from our thought. Show us the gravity of our failures, we beseech thee. Yea, we do see in the war-ravaged world the fruits of our selfishness. We behold the maimed, the famished and the desolate; we hear the cry of orphans and the lament of widows; we are aware of anguish and bitterness. In this and in more we are guilty. We have esteemed our selfish interests supreme; we have withheld our substance and ourselves from the establishing of thy kingdom. We are guilty. O, forgive us, and point us to deeds meet for repentance.

Father of mercies, open our hearts and hands to supply food for the hungry, clothing for the destitute, shelter for the homeless and healing for the bruised. More, also, inflame our spirits to herald the good tidings of the Father's love, beginning with our own Jerusalem and reaching to the uttermost parts. Endow ministers of the gospel with unction from on high that they may persuade men. Make us all ministers and witnesses, we beseech thee, and permit us no content apart from seeing our fellow men learning to follow thee. Thus may thy kingdom come in its fullness, through Jesus Christ, our Saviour.

Amen.

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

NEW SUNDAY SCHOOL EXTENSION SECRETARY

THE Sunday School Extension Society conducted its work through the first year of its organization without a Field Secretary. The interests of Sunday School extension during the year headed up in the General Secretary of the Church Extension Boards, C. E. Burton, D.D. The uncertainty of financial resources and the desire to determine the need were the occasion for this policy.

REV. W. KNIGHTON BLOOM

The experience of the year in both particulars convinced the Board of Directors that the work needed a Secretary and that resources would be available for his support. Accordingly the Executive Committee was instructed by the Board of Directors at its annual meeting in January to secure an Extension Secretary for the Sunday School Extension Society. Following this instruction the Executive Committee have elected Rev. William Knighton Bloom of North Dakota to this position.

Mr. Bloom is not a stranger to Sunday School workers and those interested in Sunday School missionary work. He is a man in middle life, born in England. A graduate of the City of London College, he pursued theological studies in the Chicago Theological Seminary and in the Chicago University, and was ordained in October of 1908 at Creal Springs, Illinois, by a Congregational council.

Mr. Bloom served in three pastorates in Illinois with great acceptance, as also in Williston, North Dakota. From his Williston pastorate he was called to the work of a general missionary for North Dakota, in which capacity and as Assistant Superintendent he has served for the last six years and over.

Mr. Bloom has won not only the confidence and respect, but the admiration and love of all who have known him. He is a devoted, consecrated, Christian worker, faithful to the last degree, loyal to his associates, tactful, painstaking and patient in all his work.

Mr. Bloom's work will involve the whole range of the activities of the Sunday School Extension Society under the direction of the General Secretary of the Church Extension Boards and in co-operation with the Home Missionary and Building Society workers. Perhaps his chief function will be to guide and inspire the field force of the society in all

SCENES FROM MR. BLOOM'S FORMER FIELD OF SERVICE

Top left: Iota Flats School
Top right: Children's Day Choir
Center: Rally Day at Deering
Center left: Uhlman Ranch School
Center right: A Supt's Shack

Bottom left: The Highland School—An Average Sunday

Bottom right: Dedicating the Service Flag at Angie

their activities.

Not the least of his duties will be that of assisting home missionary workers throughout the country where there are no Sunday School extension men in promoting branch and mission Sunday Schools.

Again, the Sunday School Extension Secretary will be expected to cooperate with the field force of the Education Society in promoting the highest standards of efficiency in religious education in our Sunday Schools.

To Mr. Bloom will fall the duties also of conducting the office of the society, directing its correspondence, providing its literature, arranging for the observance of Children's Day, providing assistance to needy schools in Sunday School helps and the multitude of details which fall to such a Society.

A most hearty welcome is extended to Mr. Bloom as he enters this important field of activity.

PLEDGE CARDS

IN connection with the raising of funds for the promotion of Sunday School work the Society has had printed pledge cards which will be furnished upon request, either singly or in quantity. These cards state specifically the good that may be accomplished from definite contributions ranging anywhere from $1 to $1,000. For instance, one dollar will bring one child into Sunday School, ten dollars will start and furnish a summer school, twenty-five dollars will start a new school and maintain it for a year, and so on. One thousand dollars will support a Sunday School missionary for a year.

Apropos of the cards are the following brief sketches of three schools recently organized in the West. These will serve as one more proof of the ever growing need of increasing our work, especially during the present period of unrest and reconstruction along national lines.

From a rather remote district of Montana, without regular mail, came a request that a Sunday School be started. The people heartily welcomed the missionary and his helpers upon their response to the call, and willingly organized, taking places as teachers, superintendent, etc. They offered to take the pastor of the nearest town out and get him back, at least at the outset. This meant preaching services every week if it were kept up. The little school became self-supporting and further than that paid something to the visiting pastor. This is a new field for us, although some years ago there had been a school in that locality. The possible attendance for this school is about forty.

The Driscoll School, also in Montana, is in the midst of a large community of new settlers. The people are mostly American. The pastor of the nearest town rides twelve miles on horseback every other Sunday to reach the schoolhouse where the services are held.

In a small district of northern Oregon where services were recently revived in a little church building which had been shut down for months, our missionary met with all those interested in the organization of a Sunday School. The meeting was held in the home of two of the townspeople. After the organization was accomplished, the officers and teachers were elected. In order to introduce our Sunday School supplies and also to encourage the work, it was agreed that a free grant for supplies for the first quarter should be made with the understanding that at the end of that time we would expect the school to pay a part, if not all, of the expense for supplies. This is the only Sunday School in a community of about two hundred people.

The field is very large. Cannot we look to all of our friends for hearty and loyal support?

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

MAY THE MONTH FOR MINISTERIAL RELIEF

IN the next issue of the magazine we shall make fuller reference to the fact that the month of May has been assigned to the consideration of Ministerial Relief. In the Sunday Schools and the Women's Missionary Societies, special attention will be given to this subject. We hope the Young Peoples' Societies will devote at least one meeting to this activity of our denomination, and that one of the church prayer meetings will be given over to this beautiful ministry. And if I were a pastor again, I think I should preach on this subject at least once in May, and urge the church organizations to study it, pray for it and give to it.

We hope the Hero Tales will be ready by the time this issue of the magazine is received. Other literature will be ready then, also. The Secretary will be glad to render any assistance in his power, and invites correspondence on the subject. Send for our new leaflets.

LEST WE FORGET

IN dealing with old people, emergencies are constantly arising. Serious physical ailments develop and accidents are not infrequent.

We think, as we write, of one with a broken hip, another with a broken leg. A common malady is cancer. We have had, and still have, some most pathetic cases.

Other diseases represented are epilepsy, tuberculosis, blindness, deafness, rheumatism, in several cases, articular. We have a number who are confined to the wheel chair. It is not unusual to receive a letter from a pensioner saying, "I have been confined to the bed for a month," or "three months." One recently said he had been confined to the bed for "four months."

The meagre incomes given to these beneficiaries are not sufficient to carry them along satisfactorily under the most favorable circumstances, not even when they are well and able to take care of themselves, but the moment any sad affliction, sickness, or accident overtakes them, then they are in the most extreme difficulty.

I wish I could tell you how the "specials" have come to the rescue in crises like these.

We had on our roll during 1918, three hundred and thirteen families. We paid to these families, including what we paid through State Societies to families on their rolls, $75,504, which was $11,022 more than the year before, and the largest in the history of the Board. Still it falls far short of the needs of the hour.

The outlook for our ministers, however, is improving all the while. Through the Board of Relief, the Annuity Fund, The Pilgrim Memorial Fund and the several efficient State Relief Societies, we hope that within a few years it can be said that no Congregational minister, or his widow, will fail to receive a sufficient sum to spend their last days in reasonable comfort and self-respect.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

TOPIC FOR MAY, 1919

Congregational Board of Ministerial Relief and The Pilgrim Memorial Fund

THE END OF THE DAY

"When the Sun is setting, cool falls its gleam upon the earth, and the shadows lengthen, but they all point toward the Morning."

Song: Faith of Our Fathers.

Scripture: Matt. 25: 34-40.

Prayer for retired ministers and their wives.

Prayer for consecrated hearts and gifts to Pilgrim Memorial Fund.

Brief paper or talks.

I—Board of Ministerial Relief.

"We do not know of a single aged minister or widow of a minister who ceases to work until infirmities compel it. If they cannot longer follow the loved employ of the active pastorate, they labor with their hands."

II—The Annuity Fund.

This agency looks constructively to the future where a fixed provision shall have been made to honorably care for our ministers who come to the period of old age, incapacity and retirement. The Pilgrim Memorial Fund is raised through the Congregational Churches to supplement the payments made by the minister that he may have an annuity sufficient to give him a comfortable livelihood at retirement.

"Forsake me not when I am old;
The daylight wanes, my work is done,
My feet draw near the streets of gold,
I wait the setting of the sun.

Forsake me not when I am old,
When youthful vigor is no more;
When in the twilight gray and cold,
I sit and wait the summons o'er.

Forsake thee not when thou art old?
Thy Father hears thy trustful prayer,
His arms of love shall thee enfold;
His hand thy table shall prepare.

Forsake thee not when thou art old?
We hear the call; the churches wake,
The heart that won us to the fold
Our grateful love shall ne'er forsake."

Plan early for your meeting—send immediately to Room 511, 287 Fourth Avenue, New York City, for free literature and bring to your society an up-to-date knowledge of what Congregationalism is doing to maintain and develop a splendid grade of ministers.

Ask for the following pamphlets and leaflets:

"Turning the Light On."

"Seven Important Reasons."

"The Story the Old Canvasser Told."

"Can We Afford to Forget the Aged."

"Service Pensions for the Ministers of Christ."

"A Brightening Prospect for the Minister's Old Age."

"Materials for Sermons." (This pamphlet is especially helpful—is full of splendid material which ought to be brought to our societies.)

"The Pilgrim Memorial Fund."

Read "The Retired Minister" by Joseph B. Hingeley.

ENLIST FOR SERVICE

THIS is the title of a new leaflet that has been recently issued by the Federation, in the hope of presenting certain definite and practical plans for work to be carried on by our women and young women, especially those who up to now have been giving much time and thought to Red Cross and other forms of War Relief work. These plans are the outgrowth of experiments that have been tried in Connecticut with marked success. The young people have responded to the call, and are organizing for service.

Cannot all of our Unions follow in this splendid work. The Federation leaflet is suggestive and stimulating. Send for it. Its price is two cents each, or one dollar per hundred

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

SUMMER CONFERENCES

"STUDY to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II. Timothy 2:15.

At no time in the history of the American people has the impetus for intensive study been so apparent as in the present. The crisis in diplomatic relations, the need of complete knowledge of political issues, labor problems, and the needs of reconstruction challenge every human being of ordinary mental ability to read, study, think. Everywhere, on trains, street cars, where men and women are gathered, one hears the serious note sounded. This is the dawn of a new day of Education!

The young people are catching the vision of a trained mind, the need and power in the next decade of trained leadership, so our Christian forces must accept the challenge and take advantage of every opportunity to know the things of God and His Kingdom.

We trust that the following list of Summer Conferences may solve the problem for many churches and young people as to where such education may be obtained; where the information and inspiration for forwarding the Christ's work during the next twelve months are to be found.

The heart experiences in assembling for a week with other young people, gathered together in serious study and prayer hours and wholesome recreation periods, will insure informed and inspired leadership in the Religious and Missionary Education of your church, which is universally needed if efficiency in the Kingdom is to be attained.

Y. W. C. A. STUDENT CONFERENCES

Colored Student—Atlanta, Ga.; May 23-June 2.
Southern Student—Blue Ridge, N. C.; June 3-13.
Eastern Student—Silver Bay, N. Y.; June 20-30.
East Central Student—Eagles Mere, Penn.; June 27-July 7.
Western Student—Hollister, Mo.; June 13-23.
Central Student—Lake Geneva, Wis.; Aug. 19-29.
Pacific Coast Student—Asilomar, Cal.; Probably June.
Utah School Girl's Student—Upper Falls, Provo Canon, Utah; Aug. 19-29.
N. Western Student—Seabeck, Wash.; Aug. 26-Sept. 5.

MISSIONARY EDUCATION MOVEMENT CONFERENCES

Blue, Ridge, N. C.—June 24-July 3.
Silver Bay, N. Y.—July 4-13.
Estes Park, Colo.—July 11-20.
Asilomar, Cal.—July 15-24.
Ocean Park, Maine—July 18-27.
Lake Geneva, Wis.—July 25-Aug. 3.
Seabeck, Wash.—July 30-Aug. 8.

AFFILIATED SUMMER SCHOOLS

(Council of Women for Home Missions)

Boulder, Colo.
Dallas, Texas—Sept. 21-27.
East Northfield, Mass.—July 1-8.
Los Angeles, Cal.—June 2-7.
Minnesota—June 2-7.
Mount Hermon, Cal.
Mountain Lake Park, Md.—Aug. 1-8.
Oklahoma City, Okla.—June 1-7.
Winona Lake, Ind.—June 19-26.
Bay View, Michigan.

For further information write to Mrs. Timothy Harrison, 1142 Broadway, Indianapolis, Ind. Union Young People's Secretaries are especially urged to make every effort to secure a large representation of the young people of their churches at these Rallies this summer. Now that the pressure of war work has lessened, it should be easily possible to secure delegates, who would carry enthusiasm and inspiration back to the home churches.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer* - 287 Fourth Avenue, New York, N. Y.

Receipts for February, 1919

The Daniel Hand Educational Fund for Colored People

Income for February from Investments	$1,384.58
Previously acknowledged	26,879.26
	$28,263.84

Current Receipts

EASTERN DISTRICT

MAINE—$186.94.

Auburn: Sixth St. Ch., 9.75; Mrs. W. W. M., of High St. Ch., for Piedmont College, 5. **Bangor:** Forest Ave. S. S., 2.40. **Bath:** A. L. P. for Talladega College, 8. **Brownsville:** Ch., 3. **Camden:** Ladies' Soc. for Grand View, 10. **Cornish:** Ch., 10.30. **Deer Isle:** First S. S., Lincoln Mem., 5.50; S. S., in Greenlaw Dist., Lincoln Mem., 1.50. **East Baldwin:** First Ch., 2.50. **East Orrington:** S. S., Lincoln Mem., 2. **Eastport:** S. S., 3; Cent. S. S., Lincoln Mem., 5.25. **Harpswell:** Ch., 50c. **Jonesport:** S. S. and C. E. Soc., 3. **Norridgewock:** Ch., 5. **North New Portland:** Ch., 3. **North Yarmouth:** First, S. S., Lincoln Mem., 9.67. **Portland:** Stevens Ave. S. S., Lincoln Mem., 6. **Skowhegan:** Island Ave. Ch., bbl. goods for Greenwood, S. C. **South Berwick:** Miss H. S., 30; Miss J. S., 15. **Stonington:** Ch., 5.61. **Sunset:** Ch. and S. S., Lincoln Mem., 1.50. **Waterville:** Mrs. H. T. H., box goods for Greenwood, S. C. **York Village:** Union S. S., 5.76.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treas., 33.20.

NEW HAMPSHIRE—$987.53.

(Donations, $185.53. Legacies, $802)

Bennington: S. S., 8.25. **Brentwood:** Ch., 8. **Bristol:** Ch., 15. **Claremont:** S. S., 5. **Dover:** Miss S. F. S., 50c. **East Andover:** Ch., 10.60; S. S., 2. **Epping:** Ch., 10. **Gilsum:** S. S., Lincoln Mem., 3.78. **Greenland:** S. S., 6. **Haverhill:** First S. S., Lincoln Mem., 5. **Hebron:** Union Ch., 9. **Keene:** Court St. Ch., H. M. Soc., goods for Moorhead, Miss. **Lancaster:** Ch., 8.20; S. S., Lincoln Mem., 7.58. **Littleton:** S. S., 6. **Manchester:** Prof. I. H., for Provo, Utah, 5. **Nelson:** Ch., 10.33; S. S., 1.67. **New Boston:** Miss B. M., for Marion, Ala., 7. **Newfields:** Ch., 5.40. **New Rye:** S. S., Lincoln Mem., 3.50. **North Hampton:** Ch., 4. **Pittsfield:** Ch., 20.70. **Rye:** Ch., 10. **Troy:** C. E. Soc., S. S. papers, etc. for Kings Mountain, N. C. **Union:** Ch., 7.56. **Warren:** S. S., for Talladega College, 2.64.

Legacies

Concord: Mary B. Barrett, (500 less tax 25), 475; Joseph T. Sleeper by Seth R. Dole, Exec., 155.90. **Nashua:** R. M. Sawyer, 171.10.

VERMONT—$328.72.

Barre: Ch., box goods for Greenwood, S. C.; Miss A. W. C., for Greenwood, S. C., 5. **Benson:** S. S., Lincoln Mem., 1.75. **Bradford:** S. S., Lincoln Mem., 6. **Brandon:** H. M. S., for Dorchester Academy, 5. **Charlotte:** Ch., 15.68. **Coventry:** L. M. Circle, bbl. goods for Kings Mountain, N. C. **East Poultney:** "Friends" for Dorchester Acad., 1. **Hartford:** L. C. H., 15. **Hyde Park:** Second Ch., 4.50. **Hydeville:** Marga Del Club, for Rio Grande Industrial School, 1. **Jamaica:** Ch., 3; Ladies Aid, for Dorchester Academy, 6. **Jericho Center:** Ch., bbl. and box goods for Marion, Ala. **Manchester:** H. M. S., for Dorchester Academy, 5. **Morrisville:** V. M. H., First Ch., 10. **New Haven:** S. S., 1.50. **North Craftsbury:** S. S., 3.06. **Norwich:** W. M. Soc., for lunches at Dorchester Academy, 1. **Randolph:** Bethany S. S., Lincoln Memorial, 2.87; Mr. & Mrs. E. A. T. for Talladega, 5. **St. Johnsbury:** South Ch., S. S., Lincoln Memorial, 6.59. **Thetford:** S. S., Lincoln Mem., 4.62. **Vergennes:** Ch., 17.95. **West Brattleboro:** Ch., for Dorchester Acad., 5; H. C. P., for Dorchester Acad., 5. **Westminster:** West, S. S., 5.14.

Cong'l Woman's Home Missionary Union of Vermont, Mrs. John F. Puffer, Treasurer, $192.06.

MASSACHUSETTS—$4696.88.

(Donations, $3498.44. Legacy, $1198.44)

Abington: First S. S., Lincoln Mem., 4.17; Miss Perkin's S. S. Class, box goods for Marion, Ala.; Jr. C. E. Soc., for Marion, Ala., 1. **Amesbury:** Main Street S. S., for Marion, Ala., 25; Union Ch. S. S., Lincoln Mem., 4.62. **Amherst:** Hope Ch., C. E. Soc., bbl. goods for Moorhead, Miss. **Andover:** South Ch. S. S., for Talladega College, 10; Union S. S., 3.50. **Auburndale:** Ch., 1; S. S., Lincoln Mem., 10; Miss S. C. J. for Talladega, 5. **Ayer:** First Ch, 20.35. **Ballard Vale:** Union Ch. C. E. Soc., 4. **Beverly:** Washington St. Ch., 18. **Billerica:** S. S., Lincoln Mem., 12.66. **Blackstone:** S. S., Lincoln Mem., 6.40. **Boston:** Old South, 930.10; S. S., for Saluda, N. C., 10; H. J. K., for Talladega, 50; Mrs. W. H. J., for Talladega, 25; E. P. W., for Talladega, 3. **Dorchester:** M. S. M., Post Cards, etc., for Kings Mountain, N. C. **Bradford:** First Ch. of Christ, 15. **Bridgewater:** Central Ch. Ladies Soc., for Pleasant Hill, Tenn., 12. **Brighton:** S. S., for Santee, 10; Mrs. & Miss T., Lincoln Mem., 5. **Brockton:** First S. S., Lincoln Mem., 7.98; E. M. B., for Lexington, Ky., 5; H. E. S., for Beach Inst., 5. **Brookline:** Mrs. J. B. S., 50. **Buckland:** S. S., 1; North District S. S., 30c. **Cambridge:** Mrs. C. D. J., 1. **Cambridgeport:** First Evan. Ch., 26.03. **Charlton:** Ch., 6. **Clinton:** First S. S., 10. **Dalton:** S. S., for Dorchester Acad., 35; S. S., 25; C. J. F., for Lexington, Ky., 10; S. S., Home Dept., for Marion, Ala., 25; C. L. C., for Talladega College, 50. **Danvers:** Maple St. Ch., goods for Marion, Ala. **East Weymouth:** East S.

S., Lincoln Mem., 7.74. **Essex:** Ch., 10; C. E. Soc., 3. **Everett:** F. B., 5; Mrs. E. B. O., for Marion, Ala., 1. **Fall River:** A. H. B., 12.50; C. L. B., for Talladega, 12.50; Mrs. H. B., for Talladega, 10. **Farley:** Union S. S., Lincoln Mem., 1. **Fitchburg:** F. F., for Talladega, 2. **Framingham:** Plymouth Ch., 24; Plymouth S. S., Lincoln Mem., 4; Plymouth, Ladies Soc., bbl. goods for Talladega. **Framingham:** Center Jr. C. E. Soc. for Rio Grande Industrial School, 9.12. **Gloucester:** Trinity Ch., H. M. Soc., 10; Mrs. G. H. P., for Saluda Seminary, 10. **Granby:** S. S., 1.25. **Greenwood:** F. H. D., for Talladega, 5. **Holyoke:** Second, for Tougaloo College, 25. **Ipswich:** First S. S., 10. **Islington:** Ch., 1. **Lancaster:** S. S., 3.85. **Lenox:** Ch., 15.40. **Lowell:** First Ch. S. S. box goods for Marion, Ala. **Ludlow City:** S. S., Lincoln Mem., 2. **Lynnfield:** Center Ch., 6.05. **Melrose:** First Ch., Sewing Soc., for Wilmington, N. C., 30. **Middleboro:** Central S. S., 8.23. **Millbury:** First S. S., Lincoln Mem., 5.62. **Milton:** S. S., for Marion, Ala., 4.25. **Nantucket:** Ch., 12. **Newburyport:** Belleville Ch., 11.86. **North Amherst:** S. S., 15. **Northampton:** Edwards Ch., H. M. S., for Pleasant Hill, Tenn., 10; Edwards Ch., Missionary Soc., for furnishings for Gloucester School, 10; Mrs. M. H. W., for Wilmington, N. C., 10; Miss E. L. H., 5; C. H. L., for Talladega, 1. **North Attleboro:** John Woodcock School, Post Cards for Kings Mountain, N. C. **Northbridge:** Rockdale Ch., 20. **Otis:** S. S., Lincoln Mem., 9.41. **Peppercll:** S. S., Lincoln Mem., 8.41. **Petersham:** North Ch., 54.50; S. S., 3.50. **Pittsfield:** Second Ch., 4; South S. S., Lincoln Mem., 14; M. H. P., for Talladega, 10; E. H. R., for Talladega, 5; C. S., for Talladega, 5. **Prescott:** Ch., 40c. **Princeton:** Ch., 5. **Quincy:** Bethany Ch., for Talladega College, 25. **Rockland:** S. S., Lincoln Mem., 7.30. **Sherborn:** Pilgrim Ch., box goods for Marion, Ala. **Somerville:** First Ch., 41.35. **Southbridge:** Elm St. Ch., 23.10. **South Dartmouth:** Ch., 6.06. **South Deerfield:** S. S., Lincoln Mem., 3.21. **South Hadley Falls:** Ch., bbl. goods for Marion, Ala. **South Sudbury:** Ch., 5. **South Weymouth:** Old South, Union Ch., 43.20. **Springfield:** Hope Ch., Kayopha Club, box goods and $1 for Kings Mountain, N. C.; I. C. F., for Talladega, 10; box goods from the estate of Miss S. M. Marsh, for Wilmington, N. C. **Waltham:** C. E., for Pleasant Hill, Tenn., 5. **Ware:** S. S., for Elbowoods, N. Dak., 7.50; Woman's Circle, for Rio Grande Industrial School, 10. **Webster:** Miss A. L. P., 10 and bbl. goods for Marion, Ala. **Westhampton:** S. S., Lincoln Mem., 10. **Whately:** S. S., Lincoln Mem., 2.42. **Whitinsville:** A. L. W., for Talladega, 100. **Wilbraham:** Mrs. D. B., McL., for Chandler School, 2. **Williamsburg:** H. E. J., for S. A., Saluda Seminary, N. C., 25. **Worcester:** Adams Square Ch., 40; Old South Ch., 325; Union Ch. S. S., 10; Women's Asso., 7; Philathea Class, 5.50 for Domestic Science Dept., Wilmington, N. C. D. H. F., for S. A., Talladega College, 75; E. C. W., for Talladega, 20. **Yarmouthport:** First S. S., 2.10.

Woman's Home Missionary Association of Mass. & R. I., Mrs. Amos Lawrence Hatheway, Treasurer. **Boston:** First Ch., Ladies Western Missionary Soc., for Piedmont, 25; W. H. M. A., for salaries 755. Total 780.

Legacy

Revere: Letitia Adams Rea, 1,198.44.

RHODE ISLAND—$38.00.

Pawtucket: Y. L. M. S., in First Ch., Christmas goods and $3 for Kings Mountain, N. C. **Providence:** R. L. C., for Talladega, 10; Mrs. J. W. D., for Talladega, 25.

CENTRAL DISTRICT

CONNECTICUT—$6465.83.

(Donations, 3884.55. Legacies, 2581.28)

Ansonia: First Ch., 97.90; German S. S., 2; L. N. A., for Talladega, 10. **Bridgeport:** Black Rock C. E. Soc., for support of nurse at Humacao Hosiptal, 5; King's Highway Chapel, 17; H. C. B., furnishings for Talladega; Mrs. H. B. C., for Kings Mountain, N. C., 10. **Bristol:** Mrs. E. J. P., for Talladega, 5. **Broad Brook:** Ch., 5. **Brooklyn:** S. S., Lincoln Mem., 12.50. **Burlington:** Ch., 10. **Colchester:** S. S., 20. **East Canaan:** L. A. S., for Thomasville, Ga., 7. **East Windsor:** First S. S., Lincoln Mem., 7.61. **Farmington:** S. S., 11. **Glastonbury:** First Ch. of Christ, 133.48; J. L. W., for Talladega, 40. **Goshen:** "Friends," bbl. goods for Wilmington, N. C. **Greens Farms:** S. S., Lincoln Memorial Offering, 6. **Greenwich:** Second Ch., "Friends," for Talladega, 32; Mrs. S. M., for Talladega, 10. **Guilford:** First S. S., 10.37. **Hartford:** First Ch. of Christ, 221.27; Asylum Hill Ch., 15; Fourth, S. S., 15.40; Windsor Ave. Ch. Missionary Soc. for Lexington, Ky., 10; G. F. H., for Talladega, 5; W. W. J., for Talladega, 10; I. J. S., for Talladega, 3; A. A. W., for Talladega, 50. **Kensington:** S. S., for Tougaloo College, 35. **Kent:** S. S., 3. **Lebanon:** S. S., Lincoln Mem., 7.50. **Manchester:** L. G. S., for Talladega, 50. **Mansfield Center:** S. S., Lincoln Mem., 4.25. **Meriden:** W. H. C., for Talladega, 5. **Middletown:** First Ch., 24.35; A. M. R., for Athens, Ala., 2. **Milford:** Miss A. L. B., for Talladega, 1; Mrs. H. A. B., for Talladega, 5; Miss R. B., for Talladega, 1; G. B. C., for Talladega, 5. **Monroe:** S. S., Lincoln Mem., 5.65. **Mt. Carmel:** S. S., Lincol Memorial, 5.30. **Naugatuck:** Ch., 150. H. B. T., for Talladega College, 1,000; H. W., for Talladega, 100. **New Britain:** First S. S., for Talladega College, 25; E. R. E., 10; M. D. E., 10; I. S., in South Cong'l Ch., 5; Stanley Memorial Ch., 14.69; F. H. T., for Talladega, 25; Misses E., 5; Mrs. E. C. R., for Talladega College, 20. **New Haven:** United 175; Westville S. S., Lincoln Mem., 7.50; E. S. D., 5; F. E. H., 10; T. H., 50 for Talladega; C. M. K., for hospital, Talladega, 5; E. M. L., for Talladega, 10; C. E. P. S., for Talladega, 10; L. R. S., for Joseph K. Brick School, 1.55. **New London:** The Westmore Helpers, for Talladega College, 50; C. E. Soc., for Athens, Ala., 5. **Newtown:** The Misses S., for Rio Grande Industrial School, 150. **North Guilford:** Ch., 11. **North Haven:** Ch., 64.81. **North Woodstock:** Ch., 5.56. **Norwich:** Park S. S., for Chandler School, 15. **Norwich Town:** S. S., for Lexington, Ky., 10. **Old Lyme:** L. B. Soc., bbl. goods for Moorhead, Miss. **Plainville:** S. S., for Thorsby Inst., 11.73; S. S., for Lexington, Ky., 5. **Plantsville:** S. S., for Chandler Nor. Sch., 25. **Putnam:** 2d Ch., bbl. goods for Greenwood, S. C.; S. S., for Tougaloo College, 10. **Redding:** L. M. S., two bbls. goods for Marion, Ala. **Rockville:** F. T. M., for Talladega, 100; W. M., for Talladega, 50. **Salisbury:** S. S., 3.50. **Saugatuck:** S. S., 4. **South Canaan:** Ch., 25. **So. Manchester:** H. C. C., for Talladega, 5. **Stamford:** Ladies' Aid Soc., special for supplies at Humacao Hospital, 25. **Stanwich:** S. S., Lincoln, Mem., 11.66. **Stonington:** S. S., Second Ch., 16. **Stratford:** Miss C. S., 25. **Talcottville:** J. G. T., for Talladega, 40; Mrs. J. G. T., box goods for Marion, Ala; H. M. T., for Talladega, 50. **Terryville:** Miss L. A., 5; Mrs. C. G., 5 for Talladega; A. S. G., for Talladega, 10. **Thomaston:** Ch., 12.44; S. S., for Tougaloo College, 10. **Torrington:** First Ch., 9.12; also bbl. goods for Wilmington, N. C.; S. S., for Wilmington, N. C., 14. **Unionville:** S. S., Lincoln Mem., 3.62. **Waterbury:** First Ch., for Tougaloo College, 10; A. A. B., for Tougaloo Col-

lege, 20; H. P. C., 100; H. E. C., for Talladega, 25; Mrs. A. R. K., for Talladega College, 25. **Watertown:** D. O. T. C., of Cong'l Ch., for Lexington, Ky., 25; Mrs. K. B. W., for Chandler School, 3. **West Cornwall:** L. B. Soc., bbl. goods for Marion, Ala. **Whitneyville:** S. S., 6.27. **Willimantic:** A. J. B., 5; G. S. E., 5 for Talladega. **Windsor Locks:** S. S., 10. **Winsted:** First Ch., 63.82; Mrs. C. W. G., for Talladega, 40; E. R. H., for Talladega, 5. **Woodstock:** First Ch., 11.67.

Woman's Cong'l Home Missionary Union of Conn., Mrs. George Dahl, Treasurer, 168.03.

Legacies

Berlin: Julia Hovey, 1,713.76. **Hartford:** Joseph L. Blanchard, 391.76. **Groton:** B. N. Hurlbutt, 475.76.

NEW YORK—$2076.63.

Albany: Miss L. F., for Elbowoods, No. Dak., 1; Miss E. S., 40. **Arcade:** S. S., 4.03. **Binghamton:** First Ch., 118.45. **Brooklyn:** Lewis Ave., Esther Soc., for Marion, Ala., 6, also box and bbl. goods; South Ch., 65.95; Miss E. J. W., 10; Woman's Guild, box goods for Moorhead, Miss.; S. E. B., for Talladega, 5; W. G. L. B., for Talladega, 50; G. N., for Talladega, 100. **Brookton:** S. S., 1.25. **Canaan:** S. S., Lincoln, Mem., 5. **Canandaigua:** Miss A. P. G., for Talladega, 1; Missionary Soc., for Kings Mountain, N. C., bbl. goods. **Columbus:** Ch., 1.69. **Cortland:** A. M. W., for Talladega, 2. **Corning:** Miss S. C., for Marion, Ala., 5. **Ellington:** S. S., Lincoln Mem., 2.78. **Elmira:** St. Luke's Ch., W. M. S., two bbls. goods, for Marion, Ala. **Flushing:** M. B. H., goods for Kings Mountain, N. C. **Friendship:** Missionary Soc., for Marion, Ala., 2.10; Mission Circle, bbl. goods for Marion, Ala. **Gloversville:** C. F. K., for S. A., Talladega College, 10. **Greene:** First Ch., 7.50. **Hall:** Union S. S., 2.50. **Hamilton:** First Ch., L. M. S, 3.72, also bbl. and box goods for Marion, Ala. **Homer:** E. F. P., for Talladega, 10. **Java:** S. S., Lincoln Mem., 4.50. **Lisle:** Ch., Lincoln Mem., 8.25. **Mansville:** Ch., 2. **Moravia:** Ladies Aid Soc., for Rio Grande Industrial School, 2. **New Lebanon:** First Ch., for Wilmington, N. C., 10. **New York:** Broadway Tabernacle Ch., Y. P. S. C. E., for Pleasant Hill, Tenn., 15; "A Friend," special for surgical instruments and supplies for Humacao Hospital, 100; Mrs. F. K. S., for bed in Ryder Memorial Hospital, Humacao, P. R., 50; C. V. S. H., for Student Aid, Thomasville, Ga., 20; North Ch., & S. S., 25; Pilgrim Ch., box goods for Marion, Ala.; J. F. A., for Thomasville, Ga., 100; C. H. D., for Talladega, 100; L. De F., for Talladega College, 200; C. M. DeF., for Talladega, 6; H. W. DeF., for Talladega, 25; Mrs. M. C. T., for Talladega, 25; L. C. W., for Talladega, 100. **Norwich:** Bible School, Lincoln Mem., 15.85. **Oswego:** S. S., 6.10. **Poughkeepsie:** First Ch., S. S., Lincoln Mem., 5.50. **Saugerties:** First Ch., Pilgrim Daughters, bbl. goods for Marion, Ala. **Schenectady:** C. L. R. C., for Talladega, 3. **Sidney:** Missionary Soc., box goods for Marion, Ala. **Syracuse:** Plymouth Ch., 112; Francis H. Twain, (deceased), for Kindergarten, Talladega, Ala., 2. **Walton:** Mrs. E. W. and mother, for Elbowoods, N. Dak., 2. **Watertown:** S. S., Lincoln Mem., 6.76. **White Plains:** S. S., 6. **Woodside:** C. L. B., 10. **Woodville:** S. S., Lincoln Mem., 11.60. **Wolcott:** Miss W. T., for Talladega, 1.

Woman's Home Missionary Union of the State of New York. Mrs. W. A. Kirkwood, Treasurer. **Brooklyn:** Ch. of the Pilgrims, W. G., for S. A., at Fisk University, 50. **New York:** Broadway Tabernacle Soc. for W. W., for bed in Humacao Hosiptal, P. R., 15. **Riverhead:** Sound Ave., M. S., for S. A. at Piedmont College, 50. **W. H. M. U.:** for Grand View, 25. **W. H. M. U. of N. Y.:** 507.10. Total, 647.10.

NEW JERSEY—$435.75.

Glen Ridge: Ch., 125; S. S., 20. **Lindenwold:** S. S., 2.97. **Montclair:** Miss C. S. H., for Tougaloo College, 20; Miss S. C. H., for Tougaloo College, 4. **Nutley:** Saluda Circle, for Saluda Seminary, Student Aid, 20. **Plainfield:** S. S., Lincoln Mem. offering, 70.11. **Rutherford:** S. S., 7. **Upper Montclair:** Christian Union Ch., two bbls. goods for Moorhead, Miss.; Christian Union Ch., Y. P. Soc., for nurse at Humacao, P. R., 5; Christian Union Ch., Woman's Soc., for beds in Humacao Hospital, 30; J. M. P., for Talladega College, 100; Mrs. C. G. P., for Humacao Hosiptal, 20. **Woodbridge:** S. S., Lincoln Mem., 11.67.

PENNSYLVANIA—$23.26.

Lititz: Miss N. C. S., for Marion, Ala., 2; Miss N. S., for Marion, Ala., 1. **Potterville:** First Ch., 3.38. **Scranton:** Plymouth Ch., 16.88.

DISTRICT OF COLUMBIA—$5.00.

Washington: Mrs. P. G., for Joseph K. Brick School, 5.

OHIO—$736.24.

Akron: E. D. C., for Talladega, 2; J. P. H., 1; S. W. S., 25 for Talladega. **Ashtabula:** Second Ch. Y. P. S. C. E., 10. **Cincinnati:** Mrs. D. F., for Grand View, Tenn., 1. **Cleveland:** I. B. Club, for Marion, Ala., 5; F. S. C., for Talladega, 10; Mrs. I., box goods for Marion, Ala.; Mrs. O. L., for Marion, Ala., 1.50; J. R. P., for Talladega College, 10. **Des Plaines:** W. M. Soc., bbl. goods for Moorhead, Miss. **Mt. Sterling:** Mrs. T. H. C., for Grand View, Tenn., 1. **Mt. Vernon:** K. L. E., for Lexington, Ky., 5. **Nelson:** S. S., Lincoln Mem., 2.32. **North Olmsted:** Mrs. A. L. Mills S. S. Class, for Lexington, Ky., 4.38. **Oberlin:** First Ch., two bbls. goods for Marion, Ala.; G. W. A., Sr., for Talladega, 25; J. E. M., for Beach Inst., 3. **Plainfield:** W. M. Soc., bbl. goods for Moorhead, Miss.

Through the Congregational Conference of Ohio, Rev. J. G. Fraser, Treasurer, 91.40.

Woman's Home Missionary Union of Ohio, Miss Mary H. Hutchison, Treasurer, 538.64.

INDIANA—$12.70.

Dunkirk: Ch., 2.70. **Fort Wayne:** J. S. H., for Talladega, 10.

MICHIGAN—$243.37.

Allegan: Mrs. W., for Chandler School, 1. **Calumet:** S. S., for Theo. S. A., at Talladega College, 18.75; E. S. G., for Thomasville, Ga., 75. **Detroit:** First Ch., goods for Athens, Ala.; Boulevard, C. E. Soc., 10; Brewster Ch., two bbls. goods for Moorhead, Miss.; A. V. B., for Talladega, 10; J. H., for Tougaloo College, 25. **Dundee:** Ch., bbl. goods for Athens, Ala. **Grand Rapids:** Park Ch., box goods for Greenwood, S. C. **Muskegon:** Highland Park Ch., 6. **Ransom:** S. S., Lincoln Mem., 1.50. **Rochester:** First S. S., 4.50. **St Johns:** S. S., Lincoln Mem., 20. **West Bangor:** S. S., 2.

Through Michigan Congregational Conference, L. P. Haight, Treasurer, $15.12.

Woman's Home Missionary Union of Michigan, Miss Marcia V. Hall, Treas., 54.50 (of which from Ann Arbor, for scholarship at Saluda, N. C., 50.)

WESTERN DISTRICT

ILLINOIS—$1598.58.

(Donations, 1331.92. Legacy 266.66)

Austin: First Ch., 25.84. **Bowen:** L. M. Soc., bbl. goods for Moorhead, Miss. **Carpentersville:** S. S., for Chandler School, 10;

C. E. Soc., for Piedmont College, 5. **Champaign:** First Ch., 50. **Chicago:** Bethany Union Ch., 85; Bethany Union Ch., by Mr. & Mrs. H., 15; Bowmanville Ch., 6; F. H. T., for Elbowoods, N. Dak., 267; Galewood S. S., Lincoln Mem., 2.87; German S. S., for Rio Grande Industrial School, 3; Lincoln Memorial Ch., 44.83; V. F. L., for Talladega, 50; Pilgrim Ch., 16.47; Rogers Park, First Ch. W. M. Soc., for Grand View, 1; University Ch., 26.25; Mrs. W. S., for Rio Grande Industrial School, 2. **DeKalb:** S. S., Lincoln Mem., 3. **Dwight:** Ch. & S. S., Lincoln Mem., 10. **East Moline:** Plymouth Ch., 2.10. **Evanston:** First Ch., 300. **Forrest:** First S. S., Lincoln Mem., 10. **Galesburg:** Central Ch., Covenant Daughters, bbl. goods for Kings' Mountain, N. C.; S. S. Class, bbl. goods for Kings Mountain. **Huntley:** S. S., Lincoln Mem., 2.70. **La Moille:** L. M. Soc., bbl. goods for Moorhead, Miss. **Lily Lake:** S. S., Lincoln Mem., 2.22. **Millburn:** Ch., 7.31. **Moline:** P. S. McG., for Talladega, 2. **Naperville:** Ch., box goods for Marion, Ala.; S. S., Lincoln Mem., 15.70. **Neponset:** Ch., 5.50. **Odell:** Ch., 22. **Paxton:** S. S., Lincoln Mem., 3.17; G. L. S., for Lexington, Ky., 10; Mrs. J. B. S., for Marion, Ala., 16. **Princeton:** W. M. Soc. for Moorhead, Miss., 10. **Rockford:** Mrs. W. E. H., for Mobile, Ala., 150. **Roscoe:** Ch., bbl. goods for Marion, Ala. L. M. S. for Marion, Ala., 2.12. **Somonauk:** S. S., Lincoln Mem., 3.22. **Stillman Valley:** W. H. M. S., four packages goods for Moorhead, Miss. **Wheaton:** Ch., two bbls. goods for Marion, Ala; College Ch. of Christ, 53.85; Mrs. J. E. P., for Marion, Ala., 1. **Wilmette:** First Ch., 19.39; Neighborhood Circle, bbl. goods for Marion, Ala. **Winnetka:** J. W. S., for Tougaloo College, 25. **Wyoming:** S. S., Lincoln Mem., 5.35.

Woman's Home Missionary Union of Illinois, Mrs. W. M. Fitch, Treasurer, 40.03.

Legacy

Earlville: Jacob A. Dupee, 800 (reserve Legacy 533.34), 266.66.

IOWA—$307.86.

Anita: B. F., for Talladega, 10. **Cedar Falls:** E. A. B., for Talladega, 10; R. L., for Talladega, 50. **Cedar Rapids:** R. S. S., for Talladega, 5. **Council Bluffs:** H. W. H., for Talladega, 5. **Davenport:** E. B. H., for Talladega, 5. **Des Moines:** J. C. C., for Talladega, 5; Mrs. C. A. R., for Talladega, 25. **DeWitt:** S. S., Lincoln Mem., 6.70. **Eldora:** C. McK. D., for Grand View, 25. **Farmington:** Miss N. T., for Marion, Ala., package goods. **Farmington:** Missionary Soc., box goods for Kings Mountain, N. C. **Grinnell:** M. C., for Talladega, 10; W. M. U., bbl. goods for Talladega. **Manchester:** S. S., Lincoln Mem., 5. **Marshalltown:** A. G. B., for Talladega, 25; B. F. M., for Chandler School, 5. **Mason City:** W. M. Soc., box goods for Talladega. **New Hampton:** W. M. Soc., for Pleasant Hill, Tenn., 3.58. **Shenandoah:** A. S. L., for Talladega, 1. **Waterloo:** Mrs. J. D. E., for Talladega, 5; F. C. P., for Talladega, 10. **Whiting:** W. H. U., box goods for Talladega.

Through Congregational Conference of Iowa, S. J. Pooley, Treasurer, 51.17.

Woman's Home Missionary Union of Iowa, through Congregational Conference, 45.41.

WISCONSIN—$194.00.

Ashland: Mrs. Briggs S. S. Class, for Marion, Ala., 10. **Beloit:** Gridley Ch., 10.50. **Black Earth:** Ch., 7. **Menasha:** L. M. Soc., two boxes goods for Moorhead, Miss. **Milwaukee:** Grand Ave. Ch., 38. **Platteville:** Ch. and S. S., Lincoln Mem., 40. **Racine:** Plymouth Ch., S. S., Lincoln Mem., 10. **Sun Prairie:** Ch., 11.

Woman's Home Missionary Union of Wisconsin, Mrs. R. B. Way, Treasurer, 67.50.

MINNESOTA—$247.85.

Fairmont: Woman's Aux., bbl. goods for Moorhead, Miss. **Little Falls:** R. D. M., for Talladega, 100. **Minneapolis:** Como Ch., Jr. S. S. Dept., for Marion, Ala., 5; First Ch., two bbls. goods for Moorhead, Miss.; Fifth Ave., bbl. and box goods for Marion, Ala.; Pilgrim Ch., box goods for Marion, Ala.; Mrs. C. A. H., for Marion, Ala., 5; C. N., for Talladega, 10. **New Richland:** S. S., Lincoln Mem., 2.68. **St. Paul:** Olivet Ch., for Moorhead, Miss., 2; Pacific Ch., bbl. goods for Moorhead, Miss. **Sherburn:** L. M. Soc., bbl. goods for Moorhead, Miss.

Through Congregational Conference of Minnesota, J. M. McBride, Treasurer, 102.47.

Woman's Home Missionary Union of Minnesota, Mrs. A. E. Fancher, Treasurer, 20.70.

MISSOURI—$22.00.

Green Ridge: Ch., 10. **Joplin:** First Ch., 2. **Kansas City:** J. B. W., for Talladega, 10.

KANSAS—$45.09.

Alma: Ch., 2.75. **Burden:** C. J. F., for Chandler School, 2. **Emporia:** W. W. F., for Talladega, 5. **Kirwin:** Ch. and S. S., 2. **Lawrence:** Plymouth Ch. for Talladega College, 2.50; A. D. W., for Talladega, 10. **Leavenworth:** First Ch., 7.50. **Sabetha:** S. S., 13.14. **Wichita:** Plymouth Ch., 20c.

NEBRASKA—$127.72.

Ainsworth: Ch., 15. **Avoca:** Ch., 9.50. **Chadron:** Ch., 3. **Cortland:** S. S., 7.40. **Crete:** H. M. Soc., three bbls. goods for Moorhead, Miss. **Grafton:** Ch., Lincoln Mem., 6. **Hastings:** First German Ch., 10. **Liberty:** S. S., Lincoln Mem., 3.76. **Lincoln:** Butler Ave. Ch., 5; Pilmouth Ch., 10. **Ogallala:** Ch., 12.51. **Omaha:** Central Ch., 12. **Strang:** Ch., 5. **Sutton:** Ch., 5. **Verdun:** Ch., 23.55.

NORTH DAKOTA—$71.00.

Bismarck: G. F. W., for Elbowoods, No. Dak., 10. **Cooperstown:** S. S., for Elbowoods, No. Dak., 10. **Dickinson:** Rev. J. G. D., for Elbowoods, N. Dak., 3. **Elbowoods:** A. J., for Elbowoods, Missions, 35. **Jamestown:** C. H. P., for Elbowoods, N. Dak., 3; S. S., for Elbowoods, No. Dak., 10.

SOUTH DAKOTA—$51.48.

Erwin: S. S., 1.48. **Scotland:** (5 parishes) for Elbowoods, N. Dak., 50.

COLORADO—$144.79.

Colorado Springs: Y. P. S. C. E., for Lexington, Ky., 1.20. **Denver:** Rev. F. E., books for Proctor Academy. **Enstlake:** S. S., Lincoln Mem., 3.59. **Fort Collins:** German Ch., 100. **Greeley:** St. Paul's German Ch., 25. **Wellington:** German Ch., 15.

MONTANA—$22.50.

Hardin: Black Lodge School, Lincoln Mem., 2.50. **Plevna:** German Ch., 20.

OKLAHOMA—$14.35.

Anadarko: Ch., Lincoln Mem., 1.35; St. Peters Ch., 1.

Through Oklahoma Conference, 12.

NEW MEXICO—$16.64.

Albuquerque: J. H. H., for Rio Grande Industrial School, 1; Miss F. D., for Rio Grande Industrial School, 10.10. **Seboyeta:** School, Lincoln Mem., 5.54.

PACIFIC DISTRICT

CALIFORNIA (Northern)—$219.11.

Alturas: Ch., 2.02. **Berkeley:** Mrs. O'B., through W. H. M. U., for Saluda, N. C., 25.

Ceres: Ch., 64c. **Fresno:** First Ch., 6.08. Japanese Ch., 5. **Grass Valley:** Ch., 1.08. **Kenwood:** Ch., 3.88. **Murpheys:** Ch., 54c. **Oakland:** Boulevard S. S., 1.50; First Ch., 40. **Redwood:** Y. P. S. C. E., for Lexington, Ky., 5. **Rio Vista:** Ch., 68c. **San Francisco:** Richmond Ch., 10c; Italian & Spanish Ch., 2.16; J. F. C., for Oriental Missions, 50; L. S. S., for Oriental Missions, 30. **San Juan:** Ch., 15c. **Saratoga:** Ch., 13.12. **Van Meys:** V. S., for Rio Grande Industrial School, 30. No. Cal. Chs., 2.16.

CALIFORNIA (Southern)—$373.46.

Arvin: (Bear Mountain), Ch., 1.56. **Bloomington:** Ch., 3. **Chula Vista:** Ch., 15.70. **Little Lake:** Ch., 5. **Lemon Grove:** Ch., 49c. **Long Beach:** Y. P. S. C. E., for Lexington, Ky., 2.25; C. E. Soc, 8; Mrs. E. K. M., for Grand View, Tenn., 32. **Los Angeles:** First Ch., 40; East Ch., 17.18; Messiah Ch., 24; Miss E. B. H., for Library, Talladega, 10. **Maricopa:** Ch., 1.69. **Monrovia:** Ch., 7.04. **National City:** Ch., 3.40. **Pasadena:** First Ch., 37.50. **Pomona:** Ch., 4.80. **Redlands:** J. P. F., for Talladega, 5. **Riverside:** Ch., 15. **San Diego:** First Ch., 30.75; LaJolla, Ch., 6.28. **Santa Ana:** Ch., 20. **Saticoy:** Ch., 4.51. **Wasco:** Ch., 11.57. **Whittier:** Ch., 25.

Woman's Home Missionary Union of So. California, Mrs. E. C. Norton, Treasurer, 41.74.

WASHINGTON—$273.36.

Ahtanum: Ch., 1. **Alkali Flats:** Ch., 84c. **Anacortes:** S. S., 10.40. **Batum:** Ch., 5.60. **Bellingham:** Ch., 1.60. **Brewster:** Ch., 2.06. **Carrolls:** Ch., 90c. **Chewelah:** S. S., Lincoln Mem., 2.80. **Christopher:** S. S., 1. **Colfax:** Ch., 13.93. **Cusick:** Ch., 1.65. **Endicott:** Ch., 12.81. **Guemas Island:** Ch., 1. **Kennewick:** Ch., 1.38. **Kirkland:** Ch., 2. **Lind:** German Ch., 5. **Long Branch:** Ch., 2.10. **Medina:** S. S., 75c. **Metaline Falls:** S. S., 20c. **Monroe:** Ch., 2.19. **Natchez:** Ch., 2.63. **Oak Lake:** Ch., 60c. **Odessa:** First Ch., 4.30; Friedensfeld, Ch., 1; Pilgrim Ch., 20. **Orchard Prairie:** Ch., 3.07. **Pataha:** Ch., 1. **Richmond Beach:** Ch., 60c. **Ruff:** German Ch., 3.94. **Seattle:** Alki, Ch., 5.20; Bayview Ch., 2.05; Edgewater, (Whitman Memorial), Ch., 7.50; Fauntleroy, Ch., 2.36; Finnish Ch., 1; Keystone Ch., 1.93; Plymouth Ch., 40; University Ch., 45; West Ch., 4.52. **Sultan:** S. S., 1. **Summit Park:** Ch., 1. **Sunnyside:** Ch., 80c. **Spokane:** Westside Ch., 2.85. **Tacoma: First Ch., 43;** Park Ave. Ch., 50c. **Tolt:** Ch., 3.70. **Tonasket:** Ch., 40c. **Toppenish:** Ch., 3. **Washougal:** Ch., 1.20.

OREGON—$12.54.

Corvalis: Ch., 2.50. **Jennings Lodge:** Ch., 3. **Portland:** Highland Ch., 1.04; Waverly Heights Ch., 5. **Rainier:** Ch., 1.

IDAHO—$4.00.

Lewiston: Orchards Ch., 3. **Plummer:** Ch., 1.

THE SOUTH, ETC.

VIRGINIA—$51.60.

Cappahosic: Gloucester School, Lincoln Mem., 25; Gloucester School Teachers and Students for victrola, 21.75; Students & Teachers, of Gloucester School, 4.85.

WEST VIRGINIA—$3.40.

Through Woman's Home Missionary Union of Ohio, Miss Mary H. Hutchison, Treas. **Huntington:** M. S., 3.40.

KENTUCKY—$24.50.

Lexington: L. S. C., for Chandler School, 5.

Through the Congregational Conference of Ohio, Rev. J. G. Fraser, Treasurer. **Newport:** Ch., 19.50.

NORTH CAROLINA—$191.65.

Bricks: S. S., 29.50; Mrs. C. J., for Joseph K. Brick School, 1. **Charlotte:** Emmanuel Ch., 3.10. **Dockery Store::** Ch., 4.15. **Dudley:** Ch. and S. S., Lincoln Mem., 5.28. **Haw River:** St Andrews Chapel, S. S., Lincoln Mem., 2. **High Point:** First Ch., 2. **Moncure:** Jones Chapel, Lincoln Mem., 4. **Snow Hill:** C. B. T., for Joseph K. Brick School, 1. **Troy:** Peabody Acad., Lincoln Mem., 115.12. **Whitakers:** Mr. S. S., for Jos. K. Brick School, 10; W. C., for Joseph K. Brick School, 3. **Wilmington:** R. A. F. R, for Talladega, 10. **Winston Salem:** Rev. D. J. D., for Kings Mountain, N. C., 1.50.

SOUTH CAROLINA—$52.73.

Charleston: Circular Ch., 9.73; Mrs. Wm. Crum, deceased, for Avery Institute, 28. **Greenwood:** Brewer Normal School Lincoln Mem., 15.

TENNESSEE—$5.65.

Pleasant Hill: S. S., Lincoln Mem., 5.65.

GEORGIA—$68.65.

Andersonville: W. M. Soc., 1.50. **Athens:** "Lincoln Memorial Offering from the faculty, students and friends of Knox Institute," 50.15. **Macon:** First S. S., Lincoln Mem., 7. **Thomasville:** Allen Normal Alumni Association, for Student Aid, 10.

ALABAMA—$87.27.

Anniston: Rev. J. B., for Talladega, 5. **Birmingham:** F. McC., 1; J. B. T., 1; J. M. F., 1; Mrs. J. S. R., 1; Mrs. L. J., 1; Mrs. P. E. H, 1; S. J. B., 10; Rev. J. C. O., 1, for Talladega. **Florence:** Ch., 5.15; Burrell School, Teachers, 31.60. **Ironaton:** S. S., 1.52. **Marion:** First Ch. & S. S., Lincoln Mem., 10. **Talladega:** T. W. B., for Talladega College, 6. **Tuskegee:** M. E. R., for Talladega, 5; R. G., for Talladega, 5; W. F. H., for Talladega, 1.

MISSISSIPPI—$43.25.

Indianola: T. S. C., for Tougaloo College, 7. **Moorhead:** Girls' Industrial School, Lincoln Mem., 16.25. **Tougaloo:** Union Ch., for Tougaloo College, 20.

LOUISIANA—$180.66.

Grand Bayou: Little Zions Ch., 2. **New Iberia:** St. Paul S. S., Lincoln Mem., 1.60. **New Orleans:** Straight College, S. S., Lincoln Mem., 4.56; Straight College Alumni Assoc. for Student Aid,, 147.50; Straight College, Co-operative Club, furnishings for room; University Ch., for Straight College, 25.

TEXAS—$28.45.

Austin: First S. S., 1.45; Rev. F. W. F., for Gregory Inst., 15.

Through Texas Conference, 12.

FLORIDA—$245.80.

Daytona: S. S., 14.26. **DeLand:** M. R., for Chandler School, 5. **Fessenden:** Community, for Fessenden Acad., 26; Fessenden Academy, Lincoln Mem., 120. **Ocala:** W. W. C., for Fessenden Academy, 5. **Pomona:** First S. S., 2.04. **Tallahasee:** Pilgrim Ch., 8.

Woman's Home Missionary Union of Florida, Mrs. C. E. Enlow, Treasurer, 65.50 for West Tampa Mission.

PORTO RICO—$5.00.

Humacao: Miss J., 5.

Summary of Receipts for February, 1919.

Donations	$ 16,123.41
Legacies	4,848.38
Total	$20,971.79

Summary of Receipts Five Months

From Oct. 1, 1918, to Feb. 28, 1919.

Donations	$103,961.81
Legacies	26,809.90
Total	$130,771.71

The Congregational Board of Ministerial Relief

B. H. FANCHER, *Treasurer*

Receipts for December, 1918

ALABAMA—$6.25.

Anniston: 2. **Gadsden:** First, 1.25. **Marion:** 3.

ALASKA—$4.00.

Valdez: 4.

ARIZONA—$12.00.

Nogales: Trinity, 2. **Prescott:** 10.

CALIFORNIA—$28.50.

Los Angeles: First, 13.50. **Pasadena:** First, 15.

COLORADO—$80.02.

Ault: 2.30. **Boulder:** 1.20. **Colorado Springs:** Pilgrim, 2.65. **Denver:** Boulevard, 10; City Park, 95c; First, 2; Fourth Ave., 15; Ohio Ave., 2; Plymouth, 4.80; Second, 20; Third, 2.37. **Eaton:** 1.15. **Hayden:** First, 1.20. **Julesburg:** 20c. **Pueblo:** First, 10.45; Pilgrim, 75c. **Silverton:** First, 3.

CONNECTICUT—$422.19.

Cheshire: 10.58. **Danbury:** 24.50. **Darien:** 1. **Essex:** First, 5.53. **Greenwich:** Second, 12. **Hartford:** First, 15; Second Church of Christ, 20. **Ivoryton:** 7. **Lebanon:** 2. **Mansfield:** Second, 4. **Meriden:** First, 5. **Milford:** First, 2. **New Haven:** United, 140. **Newington:** 15.03. **North Haven:** 10. **North Woodstock:** 1.88. **Norwich:** Park, 72.08. **Putnam:** Second, 5. **Stonington:** First, 12. **Thomaston:** 15.44. **Watertown:** 5. **Westford:** 36c. **West Hartford:** First, 4. **Westport:** Saugatuck, 20.50. **Whitneyville:** 12.29.

DISTRICT OF COLUMBIA—$50.00.

Washington: Ingram Memorial, 5; Mt. Pleasant, 45.

FLORIDA—$39.92.

Cocoanut Grove: Union, 12.50. **Daytona:** First, 10. **Jacksonville:** Union, 12.42. **Pomona:** 5.

GEORGIA—$2.70.

Hoschton: First, 2.50. **Meansville:** New Hope, 20c.

ILLINOIS—$119.58.

Abingdon: 2.25. **Champaign:** First, 20. **Chicago:** Lake View, 5; South, 25. **Fall Creek:** 20. **Oak Park:** First, 10. **Spring Valley:** 2. **Wheaton:** College, 35.33.

INDIANA—$4.00.

Angola: First, 3. **Shipshewana:** First, 1.

IOWA—$30.00.

Avoca: First, 25. **Cedar Rapids:** First, 5.

KANSAS—$93.15.

Centralia: 2. **Emporia:** First, 15. **Great Bend:** First, 15. **Kansas City:** Chelsea, 50c; Plymouth, 12.50. **Olathe:** 26.16. **Pittsburg:** 5. **Rosedale:** Plymouth, 2. **Topeka:** First, 3. **Sedgwick:** Plymouth, 4.50. **Severy:** 3. **Valley Falls:** 4.49.

LOUISIANA—$2.00.

New Iberia: St. Paul, 2.

MAINE—$41.60.

Bridgeton: North, 7.60. **Fryeburg:** 1. **Hallowell:** 10. **Harrison:** 3. **Kittery Point:** 10. **Portland:** Woodfords, 3. **Union:** 2. **Westbrook:** 5.

MARYLAND—$11.60.

Baltimore: Associate, 11.60.

MASSACHUSETTS—$678.13.

Agawam: 1. **Amesbury:** Main St., 1.30. **Andover:** South, 24; Union, 5. **Ashby:** Orthodox, 2.73. **Attleboro:** Bethany, 4; Second, 5. **Barre:** 3. **Belchertown:** 5. **Berlin:** 2. **Boston:** Allston, 5; Pilgrim, 5. **Brimfield:** First, 5.10. **Brockton:** Porter, 10. **Cambridge:** North, 6.58; Pilgrim, 25; First, 10. **Canton:** Evangelical, 11.33. **Chelmsford:** Center, 4. **Chicopee Falls:** Second, 1.82. **Clinton:** First, 17. **Concord:** First Trinitarian, 10. **Dedham:** First, 4.43. **Dennis:** 54c. **East Longmeadow:** First, 2.53. **Edgartown:** 3. **Enfield:** 14.20. **Fair Haven:** First, 54c. **Fitchburg:** 25. **Framingham:** Plymouth, 43.20. **Hanover:** First, 2.03. **Holden:** 1.86. **Holyoke:** First, 6.26; Grace, 3. **Hubbardston:** 1. **Lancaster:** 3.78. **Lawrence:** United, 5. **Lee:** 5. **Marblehead:** First, 22.07. **Millis:** Church of Christ, 2. **Milton:** 5.39. **Natick:** First, 5. **New Bedford:** First, 1. **Newburyport:** Belleville, 2.93; Central, 4.50. **New Salem:** North, 1.25. **Newton:** Auburndale, 20.97; North, 2; Waban, 4.50. **Northampton:** Edwards, 13.60; First Church of Christ, 25. **Palmer:** Union Evangelical, 2.50. **Pittsfield:** First Church of Christ, 39.72. **Quincy:** 12. **Rockland:** 3. **Rowley:** First, 3. **Rutland:** 18. **Salem:** South, 17c. **Shrewsbury:** 2.13. **Southampton:** 8. **Southbridge:** Union, 75c. **Southwick:** 1.88. **Springfield:** Emmanuel, 1; Faith, 25; St. John's, 1. **Sutton:** First, 2. **Templeton:** 2. **Tewksbury:** 2. **Wareham:** First, 2. **Westfield:** Second, 7.15. **Westminster:** First, 11.75. **West Tisbury:** 1.32. **Wilbraham:** Grace Union, 1.94. **Wilmington:** 2.50. **Woburn:** North, 5.88. **Worcester:** First, 100; Piedmont, 24. **Worthington:** 2.

MICHIGAN—$20.00.

Charlotte: First, 5. **Detroit:** North Woodward, 10. **Muskegon:** Jackson St., 2. **Olivet:** First, 3.

MINNESOTA—$18.16.

Minneapolis: Plymouth, 8.16. **St. Charles:** 10.

MISSOURI—$114.50.

Kansas City: Westminster, 60. **Lebanon:** First, 2.50. **St. Louis:** Olive Branch, 2; Pilgrim, 50.

NEBRASKA—$141.50.

Ashby: 1.40. **Bertrand:** 21.70. **Camp Creek:** 11.90. **Friend:** 50c. **Grand Island:** First, 12.45; German Pilgrim, 3. **Hartington:** 11.20. **Hastings:** Emmanuel German, 5. **Lincoln:** Ebenezer German, 10; First, 25; German, 5; Plymouth, 14.25. **Monroe:** 10c. **Neligh:** 4. **Omaha:** German, 5; Plymouth, 6. **Sutton:** First, 5.

NEW HAMPSHIRE—$119.40.

Brookline: 2. **Canterbury:** 2. **Concord:** East, 2. **Haverhill:** First, 10.30. **Hinsdale:** 15.50. **Keene:** Court St., 10; First, 10. **Lyme:** 17.90. **Lyndeboro:** 1. **Nelson:** 2. **Newfields:** 5. **Newmarket:** 5. **Orfordville:** 1.20. **Ossippee:** Second, 50c. **Peterboro:** Union, 4. **Portsmouth:** North, 10. **Rochester:** 5. **Temple:** 1. **Wolfeboro:** First, 15.

NEW JERSEY—$485.21.

East Orange: First, 18.37; Trinity, 207.95. **Elizabeth:** First, 15. **Glen Ridge:** 110. **Jersey City:** First, 22. **Little Ferry:** 67c. **Maple Shade:** 51c. **Montclair:** Christian Union, 10. **Nutley:** St. Paul's, 3. **Plainfield:** 5. **River Edge:** First, 31.35. **Rutherford:** 2.80. **Vineland:** 3. **Westfield:** 55.56.

NEW YORK—$873.27.

Albany: First, 19.05. **Antwerp:** First, 8.75. **Aquebogue:** 85c. **Baiting Hollow:** 1.

Berkshire: First, 6. **Binghamton:** East Side, 1. **Buffalo:** First, 25; Fitch Memorial, 4. **Candor:** 10. **Columbus:** 30c. **Cortland:** First, 6.36; Second, 5. **Deansbboro:** 3. **East Bloomfield:** First, 25. **Gaines:** 2.77. **Groton City:** 1.70. **Hornby:** 1. **Irondequoit:** United, 2. **Jamestown:** First, 16; Pilgrim Memorial, 50c. **Java:** 54c. **Keene Valley:** 61c. **Kiantone:** 26c. **Lebanon:** 1.32. **Lockport:** First, 6.25. **Middletown:** North St., 10. **Mount Sinai:** 2.53. **Mt. Vernon Heights:** 5. **Munnsville:** 1.02. **Newburgh:** First, 3. **New Village:** First, 36c. **New York City: Borough of Brooklyn:** Central, 101.40; Church of Pilgrims, 4.43; Clinton Avenue, 200; Rugby, 2; St. Marks, 51.20; Tompkins, 250. **Borough of Manhattan:** Broadway Tabernacle, 18.50. **Borough of Queens: Forest Hills:** The Church in the Gardens, 5. **Woodhaven:** Christ, 2. **North Guilford:** 32c. **Norwich:** First, 20. **Norwood:** 16. **Orient:** 1. **Oriskany Falls:** 76c. **Phoenix:** First, 5. **Pitcher:** 74c. **Portland:** First, 5. **Port Leyden:** 80c. **Rensselaer:** First, 2. **Roscoe:** Independent, 60c. **Saratoga Springs:** New England, 5. **Schroon Lake:** 2. **Syracuse:** Danforth, 2. **Syracuse:** Pilgrim, 36c. **Wadhams:** 1.75. **Watertown:** Emmanuel, 3.29. **West Winfield:** Immanuel, 1.95.

NORTH DAKOTA—$141.00.

Alder: 1. **Barlow:** 1. **Eldridge:** 1. **Fargo:** Plymouth, 5. **Fredonia:** German Parish, 25. **Hankinson:** 6. **Hillsboro:** 3. **Jamestown:** 17. **Lawton:** 2. **Leipzig:** Ebenezer German, 16; Johannesthal German, 5. **Medina:** 1. **Mohall:** 1. **New Leipzig:** Philadelphia German, 5. **Overly:** 1. **Sawyer:** Highland, 1. **Willa:** Bethesda, Freudental Neuberg, 50.

OHIO—$166.60.

Akron: First, 10; West, 3. **Ashtabula:** Second, 1.40. **Berea:** 95c. **Brookfield:** 11c. **Brownhelm:** 30c. **Charden:** 1.25. **Chester:** 20c. **Cincinnati:** Lawrence St., 3. **Claridon:** 1.85. **Cleveland:** Archwood Ave., 25; Bethlehem, 2; Collinwood, 2.30; Cyril Avenue, 3; Denison Ave., 3; First, 1.36; Glenville, 20c; Mizpah, 2; Trinity, 48c. **Columbus:** North, 58c. **Cuyahoga Falls:** 65c. **Geneva:** 60c. **Greenwich:** 80c. **Ironton:** First, 18. **Isle of St. George:** 10c. **Lakewood:** 4.94. **Lexington:** 5. **Lima:** First, 3.03. **Lorain:** First, 9.20. **Lucas:** 20c. **Medina:** 6.85. **North Fairfield:** 12. **North Monroeville:** 1. **Oberlin:** First, 20c; Second, 7. **Painesville:** Union, 20c. **Parkman:** 60c. **Penfield:** 2. **Richfield:** 50c. **Rockport:** 17.65. **Rootstown:** 4. **Shaker Heights:** Plymouth, 40c. **Springfield:** First, 5. **Toledo:** Birmingham, 20c. **Troy:** 90c. **Unionville:** 3.16. **West Andover:** 44c.

PENNSYLVANIA—$107.98.

Ebensburg: First, 12. **Johnstown:** 5. **Kane:** 35. **Mahoney City:** Bethel, 4. **Philadelphia:** Park, 20; Pilgrim, 12. **Pittsburg:** Allegheny Slavonic, 5. **Pittston:** Welsh, 98c. **Scranton:** Plymouth, 10. **Spring Creek:** 1. **Wilkes Barre:** First Welsh, 3.

RHODE ISLAND—$45.78.

East Providence: Newman, 12; Riverside: 2.14. **Peace Dale:** 12.50. **Providence:** Peoples, 80c. **Saltersville:** 17.35. **Tiverton:** Bliss Four Corners, 1.

SOUTH DAKOTA—$21.00.

Faulkton: Myron, 10. **Nisland:** 6. **Redfield:** German, 5.

TEXAS—$10.00.

Spring Lake: 10.

VERMONT—$108.27.

Barre: 2. **Bennington:** Old First, 20. **Berkshire:** East, First, 3. **Cambridge:** First, 1. **Chester:** 3.35. **Coventry:** 2. **Dorset:** 3.72. **Fair Haven:** 3. **Franklin:** 10. **Hartford:** Second, 1.74. **Londonderry:** 1.04. **Manchester:** 11.20. **Middlebury:** First, 9.20. **Newbury:** First, 9. **North Pomfret:** 2.46. **Rupert:** 1.80. **St. Johnsbury:** North, 4. **Shoreham:** 4.20. **Waterbury:** 5. **Weybridge:** 2.51. **Wilder:** 1.05. **Williamstown:** 2. **Williston:** First, 5.

VIRGINIA—$1.66.

Portsmouth: First, 1.66.

WASHINGTON—$101.56.

Bellingham: First, 1.10. **Cheney:** 1.40. **Irby:** German Emmaus, 10. **Machias:** 70c. **Metaline Falls:** 80c. **Odessa:** First English, 4; German St. Matthaus, 20. **Ritzville:** Philadelphia German, 10; Zion, 10. **Seattle:** Columbia, 2; Fauntleroy, 50c; Plymouth, 25. **Stellacoom:** 1.06. **Yakima:** First, 15.

WEST VIRGINIA—30c.

Ceredo: 30c.

WISCONSIN—$5.00.

Beloit: First, 5.

Receipts under the apportionment for the month of December as printed above, $4,106.83.

SUMMARY OF RECEIPTS

Total for year 1918.

Receipts credited to Churches under the Apportionment, as published	$ 23,117.17	
Receipts from State Organizations and Individuals	24,208.51	
Income from invested Endowment Funds	57,319.48	
Receipts available for Current Work		$104,645.16
Donations, Legacies and Conditional Gifts for the Endowment Fund	19,399.78	
Total Receipts		$124,044.94

Congregational Education Society

S. F. Wilkins, *Assistant Treasurer* - 14 Beacon Street, Boston, Mass.

Receipts, January, 1919

ALABAMA—$3.87.

Adalusia Antioch: 1. **Beloit:** 87c. **Henegar:** 1. **Midland City:** Chr. Ch., 1.

ARIZONA—$2.54.

Nogales: Trinity, 35c. **Phoenix:** 1. **Tempe:** 1.19.

CALIFORNIA (Northern)

Donations 344.46
Legacies 25.00

Alameda: 15.66. **Alturas:** 43c. **Auburn:** 1.20. **Berkeley:** 1st, 16.25; Park, 89c; North, 6.86. **Campbell:** 9.10. **Ceres:** Park, 1.36. **Crochett:** 1.10. **Dinuba:** 1.73. **Eureka:** 2.79. **Fresno:** 1st, 33c; Kreuz, 6.60; Pilg., 3.90; 3d Ger., 2.80. **Grass Valley:** 1.43. **Guerneville:** 20c. **Hayward:** 90c. **Lockford:** 1.42. **Lodi:** 1st, 8.15; Ebenezer, 26c. **Loleta:** 78c. **Loomis:** 2.53. **Mill Valley:** 40c. **Oakland:** 1st, 174.99; Pilg., 79c; Fruitvale Ave., 1; Ply., 16.04; Olivet, 38c. **Pacific Grove:** 3.59. **Paradise:** 32c. **Petaluma:** 2.46. **Pittsburg:** 26c. **Porterville:** 2.07. **Redwood City:** 3.25. **Rio Vista:** 36c. **Ripon:**

48c. **Sacramento:** 79c. **Salida:** 72c. **San Francisco:** Ocean View, 53c; Sunset, 1; Italian, 39c; Spanish, 39c. **Sanger:** 4.93. **San Rafael:** 43c. **Santa Cruz:** 6.85. **Santa Rosa:** 1st, 50c. **Sebastopol:** 80c. **Sonoma:** 1.52. **Soquel:** 96c. **Stockton:** 23c. **Suisun:** 73c. **Sunnyvale:** 1.23.

Woman's Home Missionary Union. Adin: 4c. **Alameda:** 2.40. **Alturas:** 8c. **Benicia:** 16c. **Berkeley:** 1st, 5.20; Park, 13c; North, 2.04. **Campbell:** 1.40. **Ceres:** 2c. **Crockett:** 19c. **Dinuba:** 27c. **Eureka:** 43c. **Ferndale:** 49c. **Fresno:** Kreuz, 1.07; Plg., 60c; 3d Ger., 43c. **Grass Valley:** 30c. **Guerneville:** 3c. **Lodi:** 2.26; Ebenezer, 16c. **Loleta:** 12c. **Loomis:** 39c. **Martinez:** 12c. **Mill Valley:** 14c. **Oakland:** 1st, 3.44; Fruitvale, 8c; Boul'd., 2c; Olivet, 13c. **Oleander:** 3c. **Pacific Grove:** 1.10. **Paradise:** 13c. **Petaluma:** 1.23. **Pittsburg:** 8c. **Porterville:** 40c. **Redwood City:** 1. **Rio Vista:** 20c. **Ripon:** 24c. **Sacramento:** 23c. **Salida:** 11c. **San Francisco:** Ocean View, 8c; Richmond, 24c; Italian, 6c; Spanish, 6c. **San Rafael:** 9c. **Santa Rosa:** 13c. **Saratoga:** 80c. **Sebastopol:** 12c. **Sonoma:** 40c. **Suisun:** 18c. **Sunnyvale:** 38c. **Sunol Glen:** 6c. **Tipton:** 1c.

CALIFORNIA (Southern)—

Donations .. .. ..

6.99. **Sycamore:** 6. **Toulon:** 9.50. **Wataga:** 7. **Waukegan:** 1st, 1.50. **Western Spgs.,** 27.67. **Winnetka:** 39.69. **Woodburn:** 8.50. **Yorkville:** 3.

Woman's Home Missionary Union. Batavia: 7.50. **Bunker Hill:** 50c. **Bowen:** 5.07. **Byron:** 2.50. **Chicago:** New 1st, 12.55; Ravenswood, 30; Rogers Pk., 10; So. Chicago, 50c; Summerdale, 50c; Tabernacle, 2; Wash'n Pk., 1.50. **Decatur:** 50c. **Elgin:** 3.75. **Evanston:** 112.64. **Granville:** 23.55. **Jacksonville:** 15. **Moline:** 1. **Lacon:** 5. **La Grange:** 35. **Loda:** 4.25. **Lombard:** 25.54. **Maywood:** 2.50. **Oak Park:** 1st, 4. **Payson:** 13. **Peru:** 50c. **Pittsfield:** 50c. **Princeton:** 5. **Quincy:** 50c. **Roberts:** 73c. **Rosemond:** 50c. **Roseville:** 1.40. **Sycamore:** 15. **Tonica:** 50c. **Waverly:** 1.25. **Western Spgs.:** 6.45. **Winnebago:** 1.50.

INDIANA—$148.87.

Dunkirk: 4.05. **Fort Wayne:** Plym., 5. **Franklin:** 9.38. **Gary:** 3.81. **Indianapolis:** 1st, 2.96. **Kokomo:** 75c. **Ontario:** 19c. **Seymour:** 12c. **Terre Haute:** 1st, 4.83.

Woman's Home Missionary Union. Angola: 4.70. **Cardonia:** 1. **Dunkirk:** 6. **East Chicago:** 4. **Elkhart:** 11. **Gary:** 1. **Fort Wayne:** 20.10. **Franklin:** Community, 9.37. **Indianapolis:** 1st, 14.56; Peoples, 1; Trinity, 2; Union, 1. **Kokomo:** 18. **Marion:** 4. **Michigan City:** 2. **Miller:** 3. **Ontario:** 1.18. **Portland:** 1.23. **Ridgeville:** 1. **Terre Haute:** 1st, 2; Plym., 9.64.

IOWA—$766.30.

Alden: 5. **Alexander:** 5. **Algona:** 3.75. **Alvord:** 1. **Ames:** 1st, 16; Frisbie House, 9c. **Anamosa:** 4. **Anita:** 8.45. **Atlantic:** 15.13. **Aurelia:** 1. **Avoca:** 1st, 5. **Blairsburg:** 6.50. **Blencoe:** 5. **Castleville:** 1. **Cedar Rapids:** 1st, 19. **Clarion:** 16.16. **Clay:** 1. **Clear Lake:** 8. **Clinton:** 1.14. **Colesburg:** 1. **Council Bluffs:** 1st, 13.56. **Cresco:** 6.95. **Creston:** 1st, 4.67. **Danville:** 11. **Davenport:** Edwards, 6.13. **Decorah:** 5. **Des Moines:** Greenwood, 9.75. **De Witt:** 3. **Dubuque:** 1st, 14.55. **Eldora:** 19.30. **Emmetsburg:** 6.02. **Farnhamville:** 10. **Fayette:** 3.65. **Fort Dodge:** 4. **Garden Prairie:** 1. **Glenwood:** 5. **Gowrie:** 7. **Green Mountain:** 10.80. **Grinnell:** 51.38. **Hartwick:** 5. **Humboldt:** 20.65. **Humeston:** 3. **Iona:** 1. **Iowa City:** 8.55. **Iowa Falls:** 7. **Jewell:** 4.50. **Keokuk:** 22. **Keosauqua:** 4. **La Moille:** 4.12. **Marion:** 3. **Marshalltown:** 22.04. **Mason City:** 5. **Mitchellville:** 12.50. **Montiecllo:** 5. **Montour:** 9.70. **Muscatine:** 4.83. **Newburg:** 5. **Newell:** 5. **New Hampton:** 1st, 1; Ger., 1. **Oakland:** 11.50. **Onawa:** 11.01. **Orient:** 1. **Osage:** 33.50. **Oskaloosa:** 5.50. **Ottumwa:** 1st, 3. **Perry:** 3.75. **Preston:** 1.31. **Red Oak:** 4. **Riceville:** 10. **Rockford:** 5.51. **Rock Rapids:** 10. **Sheldon:** 15.50. **Shenandoah:** 22. **Sioux City:** 1st, 2.50. **Sloan:** 6. **Spencer:** 5. **Steamboat Rock:** 2. **Traer:** 8.95. **Treynor:** 2. **Van Cleve:** 5. **Waterloo:** Union, 3. **Webster City:** 6.56. **Wesley:** 3. **Westfield:** 4. **Wittemberg:** 1.

Woman's Home Missionary Union. Algona: 1.32. **Anamosa:** 1.30. **Blairsburg:** 3. **Cedar Falls:** 1.15. **Chester:** 2.25. **Clarion:** 4.32. **Cresco:** 1.55. **Davenport:** Edwards, 1.30. **Decorah:** 1.55. **Des Moines:** Plym., 1.50. **Dubuque:** 1st, 4.85. **Dunlap:** 10. **Eagle Grove:** 2.90. **Earlville:** 3.75. **Farnhamville:** 2. **Fayette:** 1.55. **Fort Dodge:** 5.20. **Garner:** 90c. **Glenwood:** 1.45. **Grinnell:** 2.35. **Humboldt:** 3.55. **Iowa Falls:** 7. **Lewis:** 3. **Lyons:** 1. **McGregor:** 50c. **Manson:** 2.60. **Milford:** 9.25. **Ottumwa:** 1st, 4.55. **Red Oak:** 3.35. **Spencer:** 3.65. **Strawberry Point:** 2. **Waverly:** 2.05. **Webster City:** 2.15. **Whiting:** 10.50.

KANSAS—$158.39.

Alma: 1. **Chapman:** 1.25. **Garden City:** 5. **Great Bend:** 1st, 5. **Kansas City:** 1st, 10. **Kinsley:** 5. **Lawrence:** Plym., 12.50. **Leavenworth:** 1st, 5. **McPherson:** 1st, 15. **Manhattan:** 1st, 4. **Onaga:** 58c. **Ottawa:** 7. **Smith Centre:** 2.40. **Stockton:** 6. **Wichita:** College Hill, 25.

Woman's Home Missionary Union. Dover: 6. **Garden City:** 2. **Kansas City:** Wyandotte F., 3. **Kirwin:** 5. **Lawrence:** Plym., 12.50. **Leavenworth:** 2. **Little River:** 8. **Manhattan:** 4. **Mt. Hope:** 2. **Olathe:** 1.26. **Rosedale:** 1st, 1.40. **Topeka:** 1st, 1.50. **Wakarusa Valley:** 3. **Wichita:** Plym., 2.

LOUISIANA—$9.50.

Kinder: 1st, 7.50. **New Orleans:** Beecher Meml., 2.

MAINE—$511.90.

Augusta: South, 6. **Bangor:** Hammond St., 11.83. **Bangor:** All Souls, 5. **Bar Harbor:** 7.15. **Bath:** Central, 5.30. **Brewer:** 1st, 4.61. **Bridgton:** 1st, 10. **Bucksport:** 5. **Calais:** 1st, 30. **Castine:** 2. **Dennysville:** 3. **East Machias:** 1st, 2. **Ellsworth Falls:** Union, 1. **Farmington:** 1st, 5. **Gorham:** 10. **Greenville:** Union Evan'l., 2. **Hallowell:** 1. **Holden:** 1.59. **Kennebunk:** 11. **Kittery Point:** 1st, 2. **Lebanon:** 1. **Madison:** 11.58. **Millinocket:** 1st, 1. **Mt. Desert:** Seal Harbor, 2. **New Vineyard:** 2. **Phippsburg:** 1. **Portage:** 2. **Portland:** High St., 2; State St., 175; West, 4; Woodfords, 10.37; Williston, 30.70; No. Deering, 1. **Sanford:** 10. **Sherman Mills:** 1. **South Berwick:** 1st, 2.75. **So. Portland:** 5.**Steuben:** 1. **Warren:** 5. **Wells:** 1st, 50c. **Westbrook:** 1.02; Warren, 40. **Whiting:** 1. **Wilton:** 6.69. **Windham:** 2. **York Beach:** 1.

Woman's Home Missionary Union. Alfred: 65c. **Auburn:** 6th, 80c. **Augusta:** South, 5.60. **Bridgton:** North, 80c; South, 40c. **Brunswick:** 7.20. **Cornish:** 40c. **Greenville:** 1.45. **Hallowell:** 95c. **Jackman:** 1. **Kennebunk:** 2d, 85c. **Mechanic Falls:** 40c. **No. Yarmouth:** 40c. **Oxford:** 40c. **Paris:** South, 2. **Phillips:** 50c. **Portland:** State St., 6.45; Woodfords, 16.13; Williston, 9.57. **Saco:** 1. **Sherman Mills:** 75c. **Skowhegan:** 1.02. **So. Portland:** 1.65. **Stockton:** Sandy Point, 1. **Thomaston:** 50c. **Westbrook:** 2.19. **Wilton:** 40c. **York Village:** 1.35.

MASSACHUSETTS—$5,424.06.

Abington: 10.66. **Acton Center:** 5.75. **Amesbury:** Union, 1.92. **Amherst:** 1st, 5; 2d, 20. **Andover:** West, 7.60; South, 10; Free, 8. **Arlington:** 76.74. **Arlington Heights:** 15.20. **Ashburnham:** 1st, 4.97. **Athol:** Evan'l., 19.25. **Attleboro:** 2d, 62.77. **Barnstable:** Centerville, 1.55. **Bedford:** 7.26. **Belmont:** Waverly, 4.46; Payson, 10.93. **Bernardston:** 6.07. **Beverly:** 2d, 9.67. **Billerica:** 1.80. **Boston:** 2d Dorchester, 23.26; Park St., 139.17; Union, 34.75; Phillips, So., 6.25; Brighton, 14.87; Eliot, Roxbury, 6.69; West Roxbury, 90; Pilg. Dorchester, 60; Highland, Roxbury, 22.05; Boylston, Jamaica Pl., 2.38; Allston, 37.26; Central, Dorchester, 10; Baker, East Boston, 1.24; Faneuil, 7.50. **Braintree:** 1st, 5.34. **Bridgewater:** Central Sq., 18.35. **Brockton:** 1st, 50; Porter, 54. **Buckland:** 1st, 12. **Cambridge:** Pilg., 11.26; 1st, 260. **Carlisle:** 6. **Charlemont:** 1st, 8.77. **Chatham:** 2.21. **Chelsea:** 1st, 13.36; Central, 10.39. **Clinton:** 1st, 20; German, 3. **Conway:** 3.96. **Dartmouth:** South, 3.30. **Danvers:** 1st, 17.27. **Dennis:** South, 1.95. **Deerfield:** Orth., 6. **Douglas:** 2d, East, 17.23. **Dracut:** 1st, 5. **Dudley:** 1st, 3.06. **Easthampton:** 15. **Everett:** Mystic Side, 8.92. **Fairhaven:** 1st, 8.40. **Falmouth:** North, 3.41. **Fall River:** Pilg., 1; 1st, 158.03; Central, 85.41. **Fitchburg:** Rollstone, 25. **Foxboro:** Bethany S. S., 1.40; Bethany Ch., 5.67. **Framingham:** Plym., 11.20; Grace, 46.83. **Georgetown:** 1st, 9.02. **Gloucester:** Trinity, 48.60. **Grafton:** Fisherville, 5. **Granby:** 2.72. **Great Barrington:** 1st, 39.50.

Greenfield: 2nd, 19. **Greenwich:** 2.75. **Hadley:** 1st, 2.35. **Hamilton:** 1st, 4.50. **Hardwick:** Calvinistic, 2; Gilbertville, Trin., 27.81. **Haverhill:** Bradford, 1st, 6.75; West Parish S. S., 5.66; West Ch., 3.15; Centre, 11.70; North, 27.50; Ward Hill, 2. **Hawley:** 1st, 1. **Holliston:** 1st S. S., 1.32. **Holyoke:** 2nd, 56.25. **Hopkinton:** 1st, 7.52. **Kingston:** Mayflower, 1.08. **Lawrence:** Lawrence St., 17.05; South, 6.03; Trinity, 15.24. **Leicester:** Thos. Mem'l., 15.21. **Leominster:** Pilg., 21.71; North, 3.35. **Leverett:** 3.45; Moores' Corner, 1.21. **Lexington:** Hancock, 136.20. **Littleton:** Orth., 13.04. **Longmeadow:** 1st, 30; 1st S. S., 15. **Lowell:** Kirk St. 36; Pawtucket, 19.50. **Lynn:** North, 12; Central, 2.61. **Lynnfield Centre:** 1.65. **Malden:** 1st, 5. **Marlborough:** 1st, 25. **Marshfield:** 1st, 10. **Marshfield Hills:** 2nd, 4. **Maynard:** 5; Finnish, 66c. **Medfield:** 2nd, 5. **Medford:** Mystic, 14.48; West, Bible sch., 5. **Medway:** West 2nd, 4.17. **Melrose:** 1st, 15; Orth S. S., 9.36. **Middlebury:** 1st, 10. **Middleboro:** Central, 2.34; Central S. S., 4.37. **Milton:** 1st Evan., 4.88. **Millbury:** 1st, 2.33. **Montague:** Millers Falls, 8; 1st 3.31; Turners Falls 1st, 8.50. **Natick:** 1st, 40. **New Bedford:** North, 11; Trin'n., 46.90. **Newburyport:** Belleville, 4.84; Central, 16.50. **New Marlboro:** Southfield, 1.37. **Newton Center:** 1st, 144.60. **Newtonville:** Central, 80.83. **Northampton:** 1st, 19.78. **North Andover:** Trin., 47.25. **Northbridge:** Whitinsville, Village S. S., 45.41; Center, 3. **Orleans:** 9.32. **Oxford:** 1st, 10.40. **Palmer:** Thorndike, 1st, 3; 2nd, 5.36. **Paxton:** 3.31. **Peabody:** South, 10.90. **Phillipston:** 3. **Pittsfield:** South, 26.30. **Plymouth:** Manomet, 1. **Plymouth:** Ch. of Pilg., 21.75. **Princeton:** 1st, 7.01. **Quincy:** Bethany, 9.31; Bethany Bible sch., 11.69; Wash'n St., 9.50; Atlantic, Mem'l., 9; Park & Downs, 15.06. **Reading:** 1st, 6.97. **Rehoboth:** Village, 8.25. **Richmond:** 12.05. **Rockland:** 2.13. **Rowley:** 12. **Salem:** South, 98c. **Saugus:** Cliftondale, 1st, 9.75. **Shrewsbury:** 26.30. **Somerville:** Bdy & Winter Hill, 16; West, 4.70; Prospect Hill, 15.77; High'ld 22.70. **Springfield:** Hope, 50.46; Park, 10; Friend, 3. **Sterling:** 1st, 7.10. **Stockbridge:** 1st, 25. **Stoneham:** 3.85. **Sturbridge:** 1st, 1.55. **Sudbury:** South, 2. **Swampscott:** 1st, 3. **Taunton:** Trinitarian Cong'l, 9.16; Winslow, 6.26; Union, 1.52. **Truro:** North Chr. Union, 75c. **Upton:** 1st, 1.53. **Wakefield:** 1st, 73.66; 1st S. S., 5. **Walpole:** 39.75; East Union, 3.02. **Waltham:** 1st, 7. **Warren:** 6.14. **Webster:** 1st, 9.50. **Wellesley:** 23.19. **Wellesley Hills:** 1st, 112.96. **Wendell:** 2. **West Boylston:** 1st, 16. **West Newbury:** 1st, 2.62. **Westwood:** Islington, 1. **Weymouth:** Pilg., 4.65. **Weymouth:** South Old South Union, 20.16. **Whitman:** 1st, 11.96. **Wilbraham:** Federated Chs., 4.55. **Winchendon:** South, 18.26. **Winchester:** 1st, 56.37. **Woburn:** 1st, 41. **Worcester:** Old South, 93.60; Central, 80; Pilg., 45.47; Park, 9.18; Hope, 10. **Wrentham:** 7.42. **Fall River:** Central Ch. "Borden Memorial Fund," 1918 income, 54.46.

Woman's Home Miss'y Association: 1355.

MARYLAND—$16.41.

Baltimore: Associate, 16.41.

MICHIGAN—$871.18.

Alba: 1. **Almont:** 3. **Alpena:** 1st, 12. **Ann Arbor:** 1st, 30. **Athens:** 1.12. **Beacon Hill:** 62c. **Benton Harbor:** 1st, 45. **Big Rapids:** 2.25. **Breckenridge:** 2.50. **Calumet:** 10. **Clare:** 4.50. **Clinton:** 6.53. **Coloma:** 1. **Constatine:** 1st, 11.25. **Detroit:** 1st, 218.38; Fort, 25; Brewster, 40; Boul'd, 11.75; Pilg., 2.25. **Douglas:** 3.16. **Garden:** 90c. **Grand Rapids:** Park, 160; 2nd, 9; South, 12; Smith, 8; Plym., 7.20. **Hancock:** 41. **Hersey:** 1.35. **Hilliards:** 90c. **Hopkins:** 1st, 1.80. **Hubbell:** 2.70. **Hudson:** 6.25. **Imlay City:** 4. **Lansing:** Plym., 20.75; Pilg., 5.04. **Leonidas:** 1.60. **Litchfield:** 5. **Marcelona:** 1. **Maybee:** 2.25. **New Haven:** 85c. **Olivet:** 7. **Perry:** 2.52. **Pine Grove:** 2. **Pontiac:** 13.50. **Port Huron:** 24th St., 1.13; Ross Mem'l., 1.12. **Richmond:** 5.63. **Rockford:** 3. **Romeo:** 2.50. **St. Clair:** 9. **South Haven:** 8.10. **Wayne:** 1.48. **Wolverine:** 3.60. **Wyandotte:** 8.65. **Ypsilanti:** 22.50.

Woman's Home Missionary Union. Allegan: 2.65. **Benonia:** 1. **Breckenridge:** 1. **Cadilac:** 3. **Calumet:** 2. **Detroit:** 1st, 12; Boul'd, 2. **Dowagiac:** 2. **Gilead:** East, 1. **Grass Lake:** 2.25. **Jackson:** 1st A. S., 5; W. S., 5. **Leslie:** 5. **Ludington:** 1.55. **Olivet:** 2. **Portland:** 2. **Three Oaks:** 4. **Watervliet:** 2. **West Adrian:** 1.

MINNESOTA—$1,166.84.

Aitkin: 16c. **Alexandria:** 3.36. **Anoka:** 2. **Argyle:** 2c. **Backus:** 4c. **Bagley:** 20c; S. S., 14c. **Barnesville:** 1.02. **Baudette:** 11c. **Benson:** 17c. **Bertha:** 93c. **Big Lake:** 19c; S. S., 22c. **Brainerd:** 1st, 1.64. **Campbell:** 50c. **Canon Falls:** 1st, 40c; Swed., 10c. **Center Chain:** 8c. **Clearwater:** 90c. **Correll:** 10c. **Cottage Grove:** 36c. **Danvers:** 60c. **Dodge Center:** 12c. **Dugdale:** 10c. **Duluth:** Pilg., 8.10. **Elk River:** 76c. **Ellsworth:** 14c. **Elmdale:** Holdingford, 2. **Excelsior:** 20c. **Faribault:** 5. **Fairmount:** 2.12. **Fergus Falls:** 2.26. **Freeborn:** 1.71. **Fond du Lac:** 15c. **Gaylord:** 1.45. **Glenwood:** 1.74. **Granada:** 1. **Grand Meadow:** 1. **Granite Falls:** 98c. **Groveland:** 66c. **Hackensack:** 6c. **Hancock:** 1.33. **Hasty:** 15c. **Hutchinson:** 42c. **International Falls:** 78c. **Lake City:** 1.34. **Leonard:** 8c. **Little Falls:** 2.30. **Madison:** 2. **Mahnomen:** 24c. **Belgrade:** 50c. **Mankato:** 1st, 2.22. **Marshall:** 1.02. **Medford:** 1.07. **Milaca:** 20c. **Minneapolis:** 1st, 15.09; Plym., 34.30; Pilg., 5.18; Vine, 57c; Como Av., 4.86; St. Louis Pk. Union, 68c; Open Door, 2.24; Lyndale, 2.84; Fremont Av., 6.70; Fifth Av., 5.64; Bethany, 15c; S. S., 5c; Robbinsdale, 16.94; Lowry Hill, 6.75; Oak Park, 38c; Forest Hts. Ch. & S. S., 5.84; Swed. Temple, 1.65; Edina, 14c; Linden Hills, 3.10; Lynnhurst, 3.98; Morningside, 30c. **Minnewashta:** 24c. **Monticello:** 50c. **Montevideo:** 1. **Moodhead:** 2.41. **Morris:** 1.22. **Northfield:** 30. **Oak Mound:** 25c. **Ogeme Union:** S. S., 6. **Owatonna:** 1.82. **Pemberton:** 2c. **Pitt:** 6c. **Plainview:** 1.70. **Princeton:** 2.09. **Rochester:** 10.52. **Ruffy Brook:** 10c. **St. Charles:** 2. **St. Paul:** Plym., 7.40; Pacific, 20c; St. Anthony Park, 2.78; Olivet 120.41; Peoples, 1; Hazel Park, 26c; Cyril, 80c; Imm'l., 2.98. **Sandstone:** Ch., 50c; Y. P. S., 15c. **Sauk Center:** 1.98; S. S., 2. **Sherburn:** 82c. **Silver Lake:** 2.75. **Sleep Eye:** 1.14. **South Stillwater:** 8c. **Staples:** 28c. **Stewartville:** 2.23. **Springfield:** 24c. **Spring Valley:** 82c. **Taopi:** 4c. **Tintah:** 8c. **Wabasha:** 2. **Wadena:** 3. **Waseca:** 14c. **Waubun:** 26c. **Waterville:** 38c. **Wayzata:** 2. **Winona:** Swedish, 16c. **Winthrop:** 1.72. **Worthington:** 3.54. **Wondell Brook:** 4c. **Zumbrota Falls:** 24c.

Woman's Home Mission Union: Aitkin: 20c. **Alexandria:** 4.23. **Anoka:** 6.80. **Bagley:** 78c. **Barnesville:** 2.05. **Baudette:** 25c. **Belview:** 43c. **Benson:** 4.55. **Bertha:** 1.19. **Big Lake:** 53c. **Biwabik:** 34c. **Brainerd:** 1st, 2.10; 2nd 25c. **Campbell:** 64c. **Cannon Falls:** 1st, 51c. **Clarissa:** S. S., 34c. **Clearwater:** 1.15. **Correll:** 25c. **Cottage Grove:** 47c. **Danvers:** 76c. **Dodge Center:** 2.38. **Duluth:** Pilg., 15.33. **Elk River:** 97c. **Ellsworth:** 20c. **Excelsior:** 1.71. **Faribault:** 6.40. **Fairmount:** 2.72. **Freeborn:** 5.30. **Fond du Lac:** 19c. **Gaylord:** 3.59. **Glencoe:** 1.10. **Glenwood:** 3.52. **Glyndon:** 54c. **Grand Marias:** 48c. **Grand Meadow:** 2.97. **Granite Falls:** 1.25. **Groveland:** 2.20. **Hackensack:** 25c. **Hancock:** 1.70. **Hasty:**

(Continued in May number)